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== VISVA-BHARATI NEWS ==

Volume IV.

Number One

JULY, 1935

1935

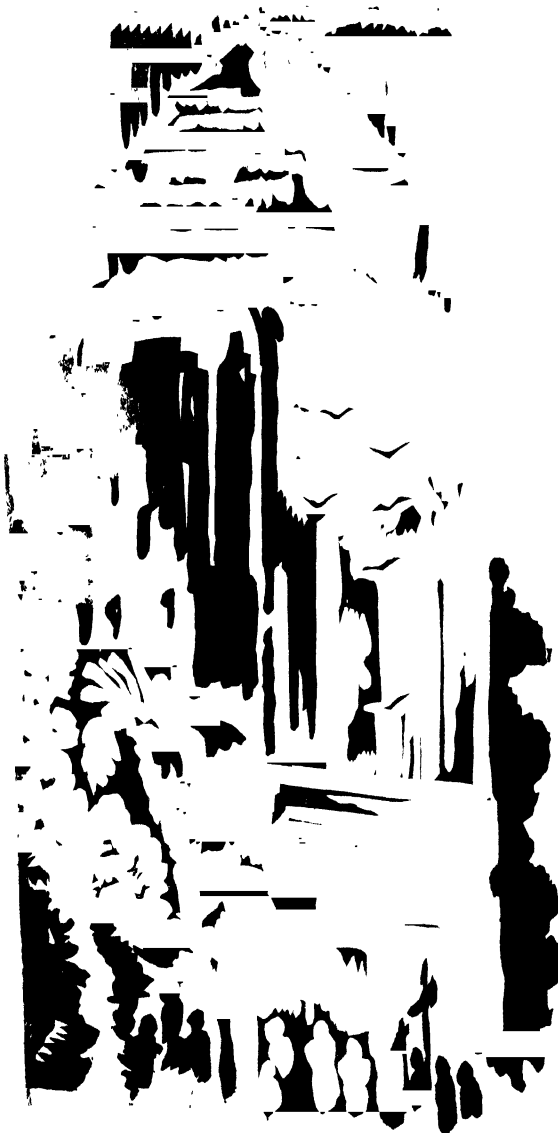
VISVA-BHARATI NEWS

41655-

Volume IV.

JULY, 1935

Number One



B. Bose.

Message

at the opening of
the Deshabandhu Memorial

স্বদেশের যে ধুলিরে শেষ স্পর্শ দিয়ে গেলে তুমি
বক্ষের অঞ্চল পাতে সেথায় তোমার জন্মভূমি।
দেশের বন্দন। বাজে শব্দহীন পাষাণের গীতে—
এসো দেহহীন স্মৃতি মৃত্যুহীন প্রেমের বেদীতে ॥
রবীন্দ্রনাথ ঠাকুর।

Thy motherland spreads the veil
from her breast on this dust
where thy body left its last touch.
Thy country's invocation is chanted
in these silent stones
for thy bodiless presence to take its seat
here on the altar of deathless love.

16/6/35.

১৬/৬/৩৫

Rabindranath Tagore

Santiniketan and Sriniketan.

With this issue our bulletin enters into its fourth year of service. We hope to be able to be of greater use in future.

...
Rabindranath spent practically the whole of the summer vacation in his houseboat at Chandernagore, a place very familiar to him in his younger days. His boat was anchored in front of the very house where more than half a century ago he had lived with his elder brother Jyotirindranath for a considerable period of time. He took as much rest as possible and did not accept any engagements during the period. Owing to his physical inability he could not go to Calcutta to open the Deshabandhu Memorial at the Keoratala Burning Ghat and had to be content with sending a message which we print on the first page.

...
In this connection we are glad to see it now announced in the press that the beautiful monument was designed by Surendranath Kar. For certain reasons, his name was hitherto kept undisclosed to the public.

...
We are sorry to learn that our Vice-president Charuchandra Dutt has been kept bedridden for a considerable period now, owing to a severe attack of his old malady, rheumatism. He is reported to be much better and hopes to be with us at the asrama soon after the opening of the institution.

...
Manindrachandra Sen Gupta who was sent from Sriniketan two years ago to Japan to study the cottage textile industries there, has just returned home and joined his old work. He has brought

with him several Japanese looms of the latest type and the Institution will try to introduce these in our villages, after giving them a trial at Sriniketan.

...
A meeting of the Karmasamiti took place at the Calcutta office on June 7th.

...
A meeting of the Samsad took place on June 21st.

...
A meeting of the Publishing Board took place on June 21st.

...
Ayat Ali Khan, the younger brother of the celebrated musician, Professor Alauddin Khan of Maihar, has been appointed a teacher of instrumental music in Sangita-Bhavana. He will join from the beginning of this session. We have long been in need of a capable teacher of instrumental music and our new colleague, to whom we accord a warm welcome, will surely be a tower of strength to the department. In this connection, we must not forget to offer our sincere thanks to Sriyut Birendra Kishore Raychaudhuri of Gouripur, but for whose help Ayat Ali Khan would not have been available for the Institution.

...
We are glad to learn from the Calcutta Statesman that an exhibition of paintings by Pratima Devi, (Pranētri, Sree-Bhavana) was recently held in London. We quote from the said paper: "Mrs. Tagore paints water-colours. Recently a number of famous collectors and critics attended an At Home given in her honour at the rooms of the All Peoples' Association, in Arlington Street. Sir William and Lady Rothenstein, Mrs. Richard Seligman and

(Continued on page 7)

A poem *

The darkly veiled June has come once again
redolent of the rain-soaked earth;
and my heart that had grown weary and old
answers to the call of the marching clouds,
overcome with the sudden rush of life's turbulence.
Shadows sweep over the young grass
on the vast lonely meadows;
and my blood surges up with the cry:
It has come, has come to my eyes, to my breast,
to my voice that sings in gladness.

Chandernagore,

19. 6. 35.

Rabindranath Tagore.

* A translation by the Poet himself of his famous rain song, 'আবার এসেছে আষাঢ়'

Our Health work in the villages.

Dr. J. Chakravarty

Medical Officer, Sriniketan.

Village reconstruction work was first undertaken by Visva-Bharati in 1921. This branch of the work of Visva-Bharati was later entrusted to the Institute of Rural Reconstruction at Sriniketan from 1922. All questions concerning village reconstruction really centred round the health of the villagers. The vitality of the people of West Bengal, particularly of the District of Birbhum, was being undermined by the scourge of malaria. Medical work, therefore, formed an integral part of the village welfare department. A central dispensary was started in 1924 at Sriniketan around which were organised fourteen Rural Reconstruction and Health Societies in the neighbouring villages. The central dispensary supplied medicine and the service of the doctor at a concession rate to the members of the Health Societies. The influence of the medical service has always helped in creating a spirit of co-operation amongst the villagers in solving their various problems. The village people have ungrudgingly co-operated in cleaning the jungles, filling up the pits, cleaning the tanks and in opening the drains. In addition to these sanitary measures, they have also constructed some roads, re-excavated tanks for irrigation, and have organised "Dharmagolas" (Paddy-stores) as insurance against famine. They are also maintaining a number of primary schools.

In 1932, the Medical Officer prepared a scheme for self-supporting dispensaries in these villages. Members of the

Co-operative Health Societies supplied money for dispensaries and raised funds amongst themselves for medicine and other recurring expenditure within two years of their establishment. The members succeeded in starting three dispensaries at Ballabhpur, Bandgora and Goalpara. Each of these dispensaries was managed by a committee elected by the members themselves. The scheme soon turned out to be a success and attracted the attention of the people of neighbouring villages. At present four such Health Societies are maintaining six dispensaries.

The Health Scheme is worked on the following basis:—

1. Three or four villages with a minimum of 250 families form a unit which maintains a self-supporting Health Society.

2. Members of the Society elect their own Working Committee and office-bearers.

3. Each member pays a subscription of 12 annas per year in cash and a contribution of Rs. 3/4/- either in cash or in kind e. g. paddy etc

4. Members get the medicine from the dispensaries at cost price, but non-members are required to pay according to the bazaar rate.

5. Members receive medical advice at the dispensary free of charge. They are, however, required to pay a very small fee of four annas per call for service of the doctor in their homes.

6. Besides the subscriptions and

contributions of the members, all fees, realised by the doctor for his services to members and non-members, are credited to the funds of the Society.

7. The doctor also takes steps for prevention of malaria and other epidemics, and for general sanitary improvement of the area served by the Health Society.

Working on the above scheme since 1932, it has now been found that at least one of the Health Societies has become self-supporting for all practical purposes, and others are steadily on the way. The idea behind starting such Societies was firstly, to take curative measures against diseases at minimum cost, and secondly, by preventive measures to improve the general health of the villages. The annual membership subscription of annas twelve per family is utilised towards preventive activities. It was observed that malaria was the main scourge to be fought against; and the activities of the Societies were naturally directed towards adopting such measures as were necessary to remove that evil.

The table in Appendix "A" will indicate the nature and extent of preventive work done during the last official year ending in September, 1934.

Systematic work in the above direction led to satisfactory results as indicated by the figures of spleen-index in Appendix "B". It is to be noted that in April the spleen generally attains its maximum enlargement. The index for that month,

however, shows the lowest figure. The conclusion is apparent. The decrease in the number of malaria patients is not the only feature of the beneficial effect of the scheme. The general sanitary condition of the villages has considerably improved. The percentage of spleen-index of the two villages marked with an asterisk, which were not under any Health Society, shows the difference between the villages where Societies have been working and those where they are not.

In addition to the benefits conferred on the villages by the Societies, the co-operative method of work is responsible for another remarkable improvement from the economic stand-point. The curative expenses incurred by a family have been considerably reduced, much to the relief of the poor villagers. A detailed presentation of this aspect of the work will be taken up in some future issue.

The organisers of the Health Societies apprehend that the success of the Societies in arresting the spread of malaria in the villages to a certain extent, might make the villagers feel that they do not any longer need such organisations in their villages. As a matter of fact, some, though but few at present, are so optimistic that they might even go the length of discontinuing their membership in future. This is a problem which has to be faced, sooner or later.



Appendix "A"
(Anti-Malaria & Sanitation work from October, 1933 to September, 1934.)

Villages	Roads. Construc- ted in yds.	Repair- ed in yds.	Drains. Newly Opened.	Jungle cleared in Bighas	Dobas Filled up	Clean- ed.	Quinine consumed Q. Sulph. in grs.	Plasmo- Quinine tablets.	Kerosenis- ation (Mala- Bore Hole Latrines Cons- tructed.		
Bandgora	2211	Nil	Nil	411	6 bighas	3	4	3963	299	18	2
Bhubandanga	Nil	750	400	—	1 "	—	—	1508	55		4
Ballavpur	Nil	Nil	Nil	1087	1—1½ k	1	14	1020	112	18	
Goalpara			18		1—10 k	16	—	3478	114		
Benuri		400		600	3 bighas	4	10	838	37		2
Islampur		200		545	5 k	1	2	2586	159½	4	1
Surul							2				4
Lohagar					5 k	1	5	1886	96		2
Bahadurpur							2	700	38		
Total	2211	1350	418	2643	13—11½ k	26	39	15979	900	1 Md.	15

* k—indicates *katha*, 1/20th of a bigha=1600 sq. yds.

Appendix "B"**Spleen Index.**

No.	Village.	PERCENTAGE OF SPLEEN.			Average.	Percentage of spleen amongst non-members, April, 1935.
		July/34.	October/34	April/35.		
1.	Bandgora	27%	7.5%	6.9%	13. 8%	7.1%
2.	Bhubandanga	7. 1%	19. 4%	6.1%	10. 9%	13%
3.	Goalpara	67. 3%	44. 4%	29. 2%	47%	61. 5%
4.	Surul	31. 8%			31. 8%	
5.	Ballavpur	59. 5%	58. 3%	57. 9%	58. 6%	
6.	Benuri	63. 6%	60%	42. 9%	55. 5%	62. 5%
7.	Bahadurpur	48. 8%	52. 2%	50%	50. 3%	60%
8.	Lohagar			77. 7%	77. 7%	90%
9.	Islampur	33%	39. 5%	26%	32. 8%	40%
*10.	Shehalai				58. 3%	58. 3%
*11.	Monaharpur				55. 9%	55. 9%
		Average July/34 :— 51%			}	42%
		,, October/34 :— 40%				
		,, April/35 :— 37. 1%				

* These two villages are outside the area of our work.

(Continued from page 2)

Mrs. Orpen were among those present." The exhibition was largely attended.

...

Monsieur Raymond Burnier, an enthusiastic member of the Association Europeenne des Amis de Tagore in Paris, has accompanied Mons. Danielou (reported in our last number) to India. He came to Santiniketan once before in the autumn of 1932. He specially comes this time to make a film of the life and work in and around Santiniketan.

...

Alumni News.

Jagatbandhu Ghose, a junior member on the Patha-Bhavana staff and also an old boy of the Siksha-Bhavana was married to Srimati Shantilata Devi. on the 15th of May.

...

We regret to announce the death of Subodh Banerjee, a son of our distingui-

shed countryman Prof. Nripendrachandra Banerjee. He was a student in the agricultural department at Sriniketan and after the completion of his course had settled down as a farmer in East Bengal. We express our heartfelt sympathies for the bereaved family.

...

The marriage was celebrated at Dehradun of Chinmoy Patel, (formerly a student of the Sikshabhavana) and Bhakti Devi, a daughter of Sjt. Phanibhusan Adhikari of Benares.

...

Mukul Dey, Principal, Government School of Arts in Calcutta, has been elected a Fellow of the Royal Society of Arts, London.

...

CORRIGENDUM.

Read pages 81 to 92 in place of 1 to 12 in the May number, 1935.

SHESH-SAPTAKA**A****— NEW COLLECTION OF PROSE POEMS —****BY****RABINDRANATH TAGORE**

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VISVA-BHARATI NEWS

Volume IV.

AUGUST, 1935

Number Two



SHYAMALI

Rance Chanda

SHYAMALI

I have built with mud a shelter for my last hours
and have named it Shyamali.

I have built it on that dust
which buries in it all sufferings
and cleanses all stains.

Rabindranath Tagore

Santiniketan and Sriniketan.

Rabindranath returned to the asrama on the 4th July after spending practically the whole of the summer vacation at Chandernagore on the Ganges. He is now occupying his mud-built cottage Shyamali which will henceforth be his residence here.

C. F. Andrews arrived in Santiniketan on Sunday, the 14th July for a stay of few weeks before returning to England. He is busy giving finishing touches to his coming book, called *India and Britain : a moral challenge*. He delivered two lectures to the students on the subject.

On a representation made to the Maharajah of Cochin by the Founder-President, the Darbar has been pleased to grant us the services of a dancing teacher of the southern school for one academic session, beginning from this July. The person selected, K. C. Velayudha Menon of Cranganur has already arrived and joined. We take this opportunity of offering our grateful thanks to the Darbar for the kind help.

Rathindranath Tagore, Pratima Devi, and Dhirendramohan Sen arrived home on 8th July after their European tour. They have all rejoined their respective posts.

A meeting of the Karma-Samiti took place in Calcutta on Wednesday, the 17th July.

The Hindu Students' Career Society has sanctioned two non-refundable scholarships of the value of Rs. 20/- a month each for the Institute of Rural Reconstruction at Sreeniketan. These scholarships will be opened to the unmarried Hindu residents

of N. W. F. P., Punjab and Delhi and will be tenable for the full course of studies.

We are thankful to the MacMillan & company, of U. S. A. who have sent us a nice selection of their recent publications for the Visva-Bharati Library.

Some Recent Books.

The recent publications of Visva-Bharati Publication Department include the following, :—

SANTINIKETAN—Vol. I & II

(In Bengali.) Religious speeches and writings of Rabindranath Tagore re-edited by himself,

DADU—(In Bengali.) By Kshitimohan Sen. (Vidya-Bhavana)

A GRAMMAR OF THE BRAJA BHAKHA—By Mirza Khan.

Edited by M. Ziauddin. (Vidya-Bhavana.)

Hirendramohan Ghose of the Kala-Bhavana has edited an interesting monograph on designs of sewing. It has been published by Visva-Bharati and is priced at annas ten. There are numerous well-printed designs and specimens of stitches gathered from all parts of the world and this little book should prove extremely useful to people interested in sewing.

Jinavijaya Muni who was the Singhi Prof. of Jaina Culture at Visva-Bharati has recently published the first three volumes of the Singhi Jaina Series. They are the critical editions of (I) Prabandha Cintamani, (II) Prabandha Kosa, and (III) Vividha Tirtha Kalpa and are the result of the researches he carried on under the auspices of Visva-Bharati.

A POEM

Rabindranath Tagore.

Why hasten to the deserted market place
 When the dusk deepens at the edge of the waning day,
When they have brought their baskets home
 in their village vaguely lit by the crescent moon,
while some belated traveller loudly calls the ferryman
 from across the echoing river bank?
Sleep passes its cool fingers through the forest branches,
 the crows are noiseless in their nest,
Crickets chirp in the bushes at the border of the pond,
 and the wind lies still among the bamboo leaves.
Why hasten to the deserted market place
 when weary limbs seek rest from all ventures
 on the mat spread by the evening lamp?

(Translated by the poet himself from the original Bengali.)



DINENDRANATH TAGORE

It is with a heavy heart that we announce the death of Dinendranath Tagore in Calcutta on Sunday, the 21st July last. He was in normal health the night before but had an apoplectic stroke in the early hours of the morning and passed away without regaining consciousness.

All the departments at Santiniketan were closed on Monday, the 22nd July in honour of his memory. In the morning there was a special service at the Mandira.

In course of the service, Rabindranath paid a tribute to his genius which had rendered an important service to the asrama by making music part of the life of his institution. The Poet said: "It was this spirit of music which created in our atmosphere a beautiful harmony with the surrounding nature and offered its own gift in return for the gifts of colour and sound that varying seasons brought to us. There have been other workers, scholars and teachers, who have lived here and have left us; and valuable though the benefit might be that have been reaped through them, there is some risk of their memory growing thin in course of time, but his own memorial that Dinendranath has founded himself in Santiniketan is a living one that will persist in the expression of our joy of life in our festivals which will be renewed year after year with the new leaves of our *sal* trees and arrival of rain clouds on our horizon after parching summer."

In Memorium

C. F. Andrews

The news that came so suddenly on the very day that I arrived at the asrama, that Dinendranath Tagore, whom I had known and loved for more than twenty years, had suddenly died, was a shock to me that is impossible to describe. His generous nature had endeared him to me from the very first and his deep love for Willie Pearson made a further bond between us. The two great passions of his life were his devotion to his grandfather, 'Borodada', and to Gurudeva himself. Those two deepest affections sustained him more than anything else.

His wonderful genius for music was a gift of priceless value in the asrama. No trouble was too great for him in order to keep up the high standard of every performance, whether it was a concert or a drama. He threw his whole heart into everything he did, for he was, first and last, a true artist. It is very difficult to think of the future without him; but there are those who were so devoted to him and who had learnt his musical art so well, that we may hope that his genius will still flourish in the asrama although his personal presence may not be among us.

General Lectures.

The following general lectures have been arranged for the present term (July-September).

- | | | |
|---|--|----------------|
| 1. C. F. Andrews | India & Britain: A Moral Challenge. | July, 26 & 29. |
| (Ex-Upacharya. Visva-Bharati.) | | |
| 2. Mehdi Imam | On Modern English Literature. | Aug., 3 & 4. |
| (B. A. Oxon., Barrister.) | | |
| 3. Kshitimohan Sen | Religious Movements in Medieval India. | Aug., 16 & 31. |
| (Adhyaksha, Vidya-Bhavana,) | | |
| 4. R. Newson | W. B. Yeats and the Irish Movement. | Aug., 10. |
| 5. Dhirendramohan Sen | Dreams and Phantasies. | Aug., 17. |
| (Adhyaksha, Siksha-Bhavana.) | | |
| 6. Hemendralal Roy | The Origin of Hindusthani Music. | Aug., 24. |
| (Adhyaksha, Sangita-Bhavana.) | | |
| 7. Brahmachari Govinda | Stupa Symbolism. | Sept., 6 & 14 |
| (Secretary, International Buddhist Assn. Saranath.) | | |
| 8. Manindranath Sen | Japan. | Sept., 20. |
| (Textile expert, Sreeniketan,) | | |
| 9. Benodebehari Mukherjee | Developments in Art History. | Sept., 27. |
| (Adhyapaka, Kala-Bhavana.) | | |
| 10. Pramathnath Sengupta | The Origin of the Solar System. | Sept., 28. |
| (Adhyapaka, Siksha-Bhavana.) | | |

Principal Kshitimohan Sen will take a special advanced class on the literature of Rabindranath every Friday and Sunday.

On Thursdays there will be readings from his writings by Rabindranath in the evening.

On Tuesday evenings there will be a musical soiree organised by the Sangita-Bhavana.

Alumni News.

We are glad to know that Somendra Chandra Dev Varma has been appointed the Finance Minister in the State of Tipperah. He was one of the earliest batch of students at Santiniketan and later on graduated from the Harvard University.

...

Ananth Nath Bose, formerly a teacher in the Patha-Bhavana has been appointed a lecturer by the University of Calcutta.

He has been put in charge of the newly started department of pedagogy.

...

We regret to announce the death of Satyendraprasad Bose, formerly a student at Sreeniketan, which melancholy event took place in Simla on 22nd. July last. He was at the time working as the representative of the United press of India in Dehli and Simla. We offer our sincerest sympathies to Mrs. Bose.

New Educational Fellowship.

We are glad to announce that arrangements have been made to open a centre at Santiniketan of the New Educational Fellowship, a world organisation for advanced educational activities. Our Institution will be the organising centre for this part of India. Rabindranath Tagore, as the Founder-President of Visva-Bharati has kindly consented to act as President and the Karma-Sachiva, Rathindranath Tagore will be the Treasurer. Dhirendramohan Sen (Adyaksha, Siksha-Bhavana and Patha-Bhavana) and Anil Kumar Chanda (Adhyapaka, Siksha-Bhavana) will act as Joint-Secretaries to the Provisional Executive Committee. They have issued the following statement to the press, :

"It is fairly a long time now that Rabindranath began his work at Santiniketan with the object of introducing new values into the sphere of education. Though Santiniketan was the pioneer in the field, there are happily to-day a few other institutions in the country working on progressive lines. There may also be individuals, who, discontented with the prevailing system, seek for an environment congenial to the healthy growth of young minds.

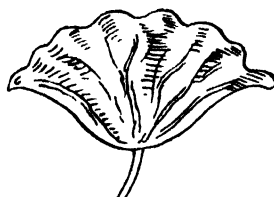
"But work of such an important nature cannot be carried on by institutions or individuals in isolation. It is time that a concerted move should be

taken to evolve a new education in the country. The existing institutions should give each other the benefit of their individual experiences and systematic exchange of ideas should be facilitated.

"In most of the progressive countries of the West they have permanent organisations for such purposes and there is one such organisation for the whole world called New Education Fellowship, with its headquarters in London. It has been arranged to organise a branch of the N. E. F. in this part of India and Santiniketan has been chosen as the centre of the Bengal section. Rabindranath has consented to be the first President.

"An office has been opened at Santiniketan and members are being enlisted to the Fellowship. A conference will be held sometime towards the end of this year, when the organisation will be put on a permanent basis. Persons and institutions interested in progressive education should communicate with the joint secretaries of the provisional Working Committee of the Bengal section."

It may be announced that the work of the Bengal section has been formally inaugurated by a provisional committee, and that the London headquarters of the Fellowship has already sent in their grant towards the initial expenses of the Bengal section at Santiniketan.



An Evening with 'A. E.'

C. F. Andrews

It had been one of the great longings of my life to meet George Russell, the Dublin Poet, who had taken the initials 'A. E.' for the *nom-de-plume* by which he was known all over the world. Not only had I greatly admired him for his poetry, (which had, in a very strange manner, the touch of the East in almost every line), but also for his magnificent idealism in the political sphere and his power of transferring this idealism into action.

Perhaps the greatest inspiration to me, from anything he had written, came from his book, called "The National Being". I remember quite well running to Gurudeva with this treasure, immediately after reading it, and how Gurudeva himself read it through eagerly at one sitting and ordered copies of it for the higher class-work in Visva-Bharati.

Fortunately, during a short stay in London, at the beginning of this year, I found out that George Russell was living near at hand. Mrs. Alexander Whyte, with whom I was staying, knew him well. We had a mutual friend, Dr. Hector Munro, a Highlander, who had the same Celtic temperament as George Russell. Both of them came to Mrs. Whyte's house and we spent a rare evening together. He sat back in a comfortable chair and told us story after story with his own inimitable Irish humour. We were able, between us, to get him to go on talking that evening, hour after hour, and it was evidently an intense relief to him to do so, since he had been somewhat lonely in the rooms where he had settled down in London for the winter. Mrs. Whyte had not invited any other guests, so we were alone together,—he seemed to become at once at home with

me because of my knowledge and love of the East, which he shared to the full.

For Rabindranath Tagore himself, he had a very deep affection, which had reverence at its base. He admired him, not only as a poet, but as a man; and while he sought from me information about the poet he also gave me lavishly his own ideas in return. He seemed to know Tagore's prose-poems almost by heart and referred to them again and again. *Gitanjali* was the book he loved best. Among the prose works of Tagore he told me that *Sadhana* had been of the greatest help to him and had made its deep impression on him because it was the first book to explain to him quite clearly the outline of the philosophy of the East, which he longed so much to understand.

While he talked, he kept on using the common words that were employed in Indian philosophy. He had very little idea how they were pronounced, but he had a remarkable grasp of their inner meaning.

He was very deeply interested, when I told him how the poet had found delight in painting pictures from his own imagination during the leisure hours of his old age. George Russell himself was an artist and he told me that the joy of creating a picture was as great as that of producing a poem. The same creative faculty was present in each. I told him how the poet Tagore had a third gift, namely, the creative power of producing beautiful *music* for his poems. "Ah," he said to me, "that's the way all great poetry should be written. The true poet is the bard."

Looking back on that evening, the strongest impression of all that is left to me is that of a great and noble personality who had retained the heart of a child in his old age.

As he lay back in that easy chair talking, with humour sparkling in his eyes, he gave me an insight into his humanity which was rich in its vast store of imaginative beauty. He had lived his life as a poet to the full and his deeds had always been equal to his words.

SHESH-SAPTAKA

A

— NEW COLLECTION OF PROSE POEMS —

BY

RABINDRANATH TAGORE

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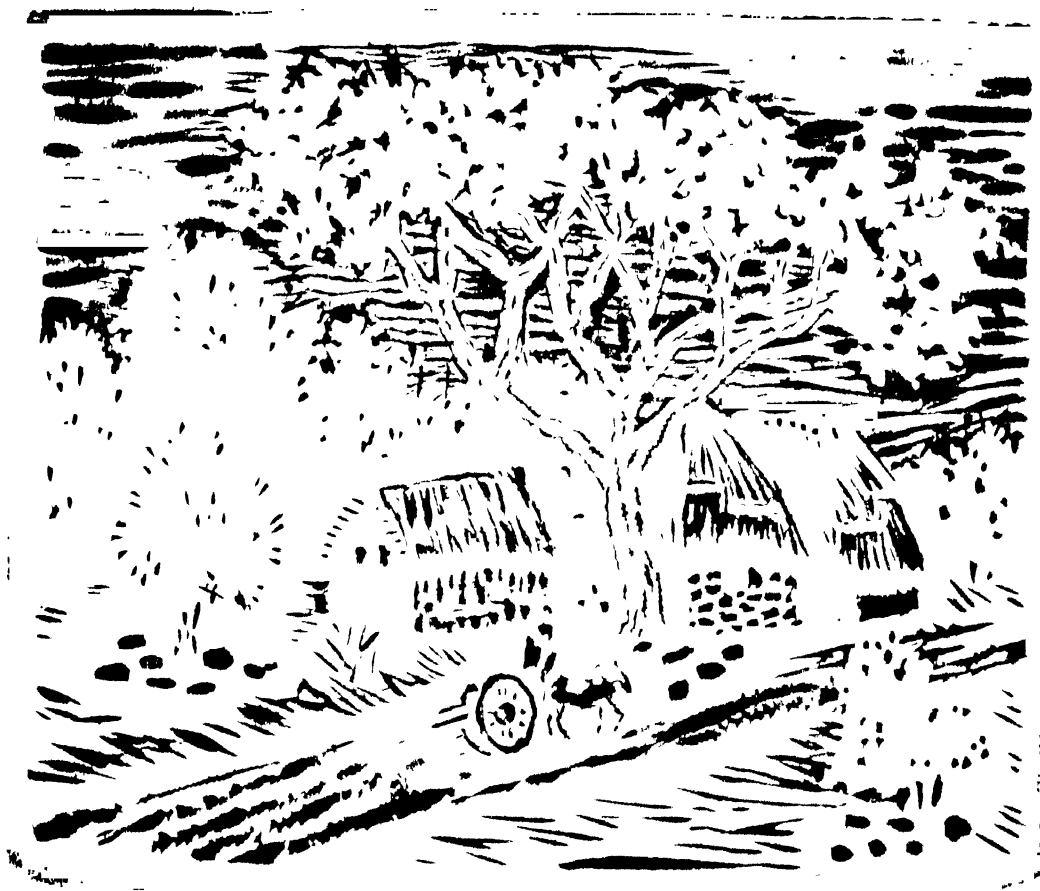
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== VISVA-BHARATI NEWS ==

Volume IV.

SEPTEMBER, 1935

Number Three



Govardhan Panchal,

A Poem

Forgive me, my peerless one,
 if I forget myself,
for with the first rush of the rains
 the forest trees are darkly agitated,
the garden lane is reckless in its flowering excess,
 prodigal with its perfume.

Forgive me, my peerless one,
 if my eyes are guilty of trespass.
See from all corners of the sky
 the lightning repeatedly flashes through your window,
 and the wind is rudely rampant with your veil.

Forgive me, my peerless one
 if I am slack in my manners.
The daylight is dim today,
 the idle hours seem absent-minded,
the lonely meadows are without cattle,
 the sky blinded with showers.

Forgive me, my peerless one,
 if I forget myself
when the shadow of the dark dense clouds
 has deepened in your eyes,
your black hair circled by a jasmine chain,
your forehead kissed by the clamorous day of July.

(*Translated by the Poet himself from the original Bengali*)

Rabindranath Tagore

Santiniketan and Sreeniketan

Rabindranath had a mild attack of fever towards the middle of August and since then it has become necessary for him to take complete rest from all work.

...

C. F. Andrews left the asrama on 3rd. August last for Ahmedabad where he spent the rest of the month trying to raise some money for Visva-Bharati. He will sail for England by the P & O boat S.S. Corfu due to leave Bombay on 31st. August.

...

A meeting of the Karma-Samiti took place in Calcutta on the 19th. August last.

...

Henry Pieris of Ceylon who had his art education in London and Paris has come to Santiniketan to spend some time here to be more acquainted with the modern art movement in Bengal. He has already commenced work in the sculpture department and is helping our students with his advice.

...

On the 10th. August last the Minister of Education, Bengal, Hon'ble Khan Bahadur Azizul Haque paid a visit to the asrama. He was to have left the same evening, but realising that one day would not be sufficient to go through all the departments at Santiniketan and Sreeniketan, he prolonged his stay by another day. He expressed great satisfaction with the work that is being done here.

...

Sudhir Chandra Gupta who passed his M. A. from the Dacca University has been appointed temporarily as an additional adhyapaka in the Patha-Bhavana. Our new colleague has had a distinguished career at the University having stood first in the first class both in the M.A. and

B.L. examinations. He was also renowned for his sport and athletic activities while at Dacca. We offer him a warm welcome.

...

Some of the villages near Santiniketan have suffered immensely from the ravages of flood owing to incessant rain fall towards the middle of August. Our students as usual were prompt in rendering help to the marooned villages. A few help centres were opened under the direction of Kalimohon Ghose. Students in Santiniketan collected subscriptions for this relief work and over rupees four hundred have been raised, the Founder-President heading the list with rupees one hundred. A charity football match was played between the staff and the students and the sale proceeds have been given over to the Relief Committee. In addition, some members of the staff arranged a comic musical entertainment and the income from this performance too has been sent to the committee for help. We are glad to announce that the District Magistrate has been pleased to contribute Rupees one hundred to our Relief Fund.

...

Of the recent visitors to Santiniketan perhaps no one has had such a spontaneous welcome from the whole asrama as the celebrated musician Alauddin Khan of Maihar. His younger brother and disciple Ayet Ali Khan is the teacher of instrumental music in our Sangit-Bhavana. Ostad Alauddin Khan is not merely a great musician but has a most lovable personality as well and he made numerous friends here during the short stay of his visit. We must also express our gratitude to His Highness the Maharajah of Maihar in whose employment he is and who had kindly permitted him to spend a fortnight at Santiniketan.

Siksha-Satra

P. C. Lal

Siksha-Satra is the natural outcome of some years of educational experiment at Santiniketan and of two years experience at the Institute of Rural Reconstruction at Sriniketan. Principles upon which it is based are little more than common-sense deductions from the failures and successes of the past.

It is a residential school for village boys drawn from the neighbourhood. Its aim is to give an all round training to a number of boys so that after they have completed their training, they may go back to their respective villages and carry on the work of rural reconstruction together with the trade they have learnt.

The school has been organised as a miniature community. The boys help in cooking their meals, they wash their own clothes, sweep their house, do their marketing on Hat days and keep accounts, they keep a flower garden and all of them learn some trade according to their interests, aptitudes and physical fitness. They elect their own captains and leaders of various activities (Commissariat, sports etc.). In fact, they do everything that a village householder is expected to do on a small scale but with greater understanding and efficiency.

The main activities of the Siksha-Satra are:—

1. Industry (Weaving, Carpentry, Book-Binding & Leatherwork); (2) Gardening, (3) Health & Sanitation, (4) Commissariat & General management, (5) Sports, Games & Brati-Balaka activities. (6) Educational trips to places of interest. (7) Literary Society. (8) A monthly manuscript magazine—'Chesta'. (9) The Three R's.

Industry.

Each boy takes up a craft according to his interest and aptitude and according to the extent to which he can success fully follow it and earn a decent living. Each craft is considered as a project and treated accordingly; each project is further divided into units of work according to the different processes of the particular craft. For example, in Weaving the different processes such as ginning, carding, spinning and the weaving of different cloths are considered as Units. With all these is connected the history and evolution of the Weaving Industry—even the evolution of man in the use and manufacture of different kinds of cloth—where their raw materials are to be found, how and by whom they are produced—their production in India (the raw materials and finished articles),—the import and export of raw materials—the countries to which they are exported—the people living in these countries etc.

Gardening.

Gardening is also run on the same lines as any of the crafts. The inclusion of gardening in rural education is but natural and quite obvious.

In general, some of the objectives of gardening are:—

- (1). To provide an appreciation and interest in this healthy occupation to village children at a very early age—to teach them how to make the surroundings of their homes look beautiful and make profitable use of all the available land by growing vegetables.

- (2). To give a scientific knowledge and practical experience to these village

boys in growing different kinds and varieties of vegetables and fruits for their own use and for marketing.

(3). To teach them about the different seasons and the conditions in which the different crops are grown and the prices of the vegetables at different times of the year so that they may know what crops they ought to grow and at what time of the year.

(4). To provide for a study of Nature (our best teacher) in its various aspects.

(5). To provide for discipline which is very necessary for a good gardener.

(6). To provide for team work and healthy competition.

(7). To provide for a study of drawing, arithmetic, geography and any other subject which may have a bearing upon gardening.

Health & Sanitation.

Great stress is laid on the health of the boys. They are taught to form proper health habits about malaria and its control, First Aid and Village Sanitation.

Commissariat & General Management.

In managing their mess the boys learn the value of different foods and about balanced rations. In India, while most of the people suffer from under-nourishment, a great many suffer from malnutrition and it is very necessary that the village boys should know something about balanced food at minimum cost.

Sports, Games & Brati-Balaka Activities.

Regular exercise is one of the important features in keeping one's health. Sports and games are also included in the programme for teaching the boys how to use their leisure.

Brati-Balaka activities also improve the physique of the children, foster team spirit

and produce an all-round development of boys and create in them the spirit of social service.

Educational Trips to Places of Interest

These trips have been found to be very important in the education of village children. They provide for a knowledge of the outside world and give them a broader outlook on life. They also give the opportunity to come in contact with people outside their own villages. During these excursions, the boys learn a good many valuable lessons which cannot be taught in the class-room.

Literary Society :

The boys arrange and hold bi-monthly meetings of their literary society. They conduct their own meetings. The teachers attend these meetings but as mere visitors. Thus they get an opportunity in the art of public speaking

Running A Monthly Manuscript Magazine — 'Chesta' :

A monthly manuscript magazine called 'Chesta'—comes out every month. It provides for creative work of all kinds and gives the boys opportunity to express themselves through writing on different subjects.

The three R' S :

While conducting the above programme, the literary side is not lost sight of, but is connected with all the other activities thereby making it more real.

In this way an attempt is being made to give an all-round education to village children and provide them with training which will not only enable them to earn a decent livelihood, but also equip them with the necessary training with which they may help to improve the rural life of Bengal in all its aspects.

Varsha-Utsab

Santiniketan was enfete on Thursday, the 15th. August last in connection with the annual Varsha-Utsab. Owing to the ill health of the Founder-President, it was decided to have as quiet a ceremony as possible but there were nonetheless a few guests from Calcutta and the neighbourhood.

The Vriksha-Ropan ceremony (Tree Planting ceremony) was due to be held at 7-30 in the morning in the compound of the Swastha-Bhavana (Pearson Memorial Hospital) but the ceremony had to be postponed owing to rough weather. It took place at 3-30 in the afternoon; Kshiti-mohan Sen, (Adhyaksha, Vidya-Bhavana) officiated as the chief Priest in the absence of Rabindranath. The girls of Sree-Bhavana dressed in yellow carried in a procession with musical accompaniment the sacred emblems of the rainy season to the place. With the chanting of Vedic

hymns and singing of songs, five young cocoa-nut trees were planted. There was a large crowd of spectators.

The Varsha-Mangal (the musical festival of the rainy season) took place at the Sinha-Sadan at 7-30. Much to the regret of all of us, it was announced that Rabindranath himself would not be able to join the function as he has been advised by the doctor not to risk an exposure in the wet weather and the programme commenced at the scheduled hour without him. But he himself found it impossible to stay back and half way through the programme he appeared at the hall to the great delight of all. We are glad to say that this did not cause any setback in his progress. An added attraction of the programme was the instrumental music of Allauddin Khan of Maihar who had come to Santiniketan at the invitation of the Founder-President.

Alumni News

A special meeting of the Asramika Sangha, Calcutta took place on August 18 at the City College Common Room with Pundit Vidhusekera Sastri as president. A resolution condoling the death of Sarat Kumar Ray, Dinendranath Tagore, Satyendraprosad Bose, Santiranjan Bose and Nirmal jyoti Barman was moved from the chair and adopted, all standing. Saurindra Chaudhury then read a paper on Sarat Kumar Ray and Manindra Bhusan Gupta spoke on Sarat Kumar's life at Santiniketan. Birendra Basu spoke on his personal qualities with special stress upon his loyalty to Santiniketan. Amita Sen read an instructive paper on Dinendranath and Nirmal Chandra Chattopadhyaya read a poem

specially composed for the occasion. Sudhirchandra Das gave some interesting reminiscences of Saratkumar and Dinendranath. Anadi Dastidar, Amita Tagore and Amita Sen sang a few songs composed by Dinendranath. The meeting was attended by a large number of former students and teachers.

...

It is with a heavy heart that we have heard of the death from heart failure of Kishen Chand Kakar, who was till recently a student of the Kala-Bhavana. He was popularly known as Khan and it is sad to think that a promising career should have been cut short in such an abrupt manner. We send our heart-felt sympathies to the bereaved family.

Visva-Bharati Flood Relief Committee.

The Santiniketan Relief Committee has opened a centre at Itanda to relieve the flood distress in the villages under the Panchsawa and Singhi Union Boards. The merchants of Bolpur are now co-operating with the Committee and Babu Srinivas Purohit has gone to Itanda to work with the Santiniketan Relief Party, operating under the personal direction of S. J. Kalimohan Ghosh.

The extent of damage, as ascertained by the workers, is very great. Karimpur has been washed away; not a single house is standing there. The inhabitants have taken shelter at Haripur, a neighbouring village. With the houses destroyed by the flood most of the household chattel has been lost or damaged beyond repair. In five villages alone in the Panchsawa Union 61 families are affected; 58 houses have totally been destroyed and 34 houses have either been damaged more or less or are on the point of collapsing. The condition of the Santhals is appalling. They have nothing left which they can call their

own. They are forced by the landlords to work in the fields on nominal wages, leaving their children to take care of themselves in muddy soil. At night all lie down to sleep on bamboo pieces improvised as bed. The depressed class Hindus and a few Mussalman families have suffered equally.

Government are distributing cash from Rs. 4 to Rs. 7 to the flood stricken people, which will not relieve their distress fully, nor will this help reach all sufferers. The Santiniketan Relief Committee are distributing rice, dal and salt. It has a mind to procure bamboos, rope, nails and labour with a view to helping indigent villagers in repairing or rebuilding their houses. The Committee, which is expecting some monetary help from the District Magistrate and the District Board, will soon start this housebuilding programme. The Santiniketan authorities are tapping all sources to raise a decent fund for relief work.

Admission in July, 1935

There have been 52 new admissions in the Siksha-Bhavana this term. Of them 37 came from Bengal, 1 from Behar, 2 from Central Provinces, 2 from the United Provinces, 1 from the Punjab, 1 from Rajputana, 3 from Gujrat, 2 from Andhra,

1 from Maharastrah, 1 from Malabar and 1 from Java.

...
There have been 21 new admissions in the Patha-Bhavana of whom 17 came from Bengal, 1 from the United Provinces and 3 from Andhra.

SHESH-SAPTAKA

A

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== VISVA-BHARATI NEWS ==



Jamuna Bose

Santiniketan-Sriniketan

The educational institutions at Santiniketan will remain closed from October 1 to November 1, both days inclusive.

...

Though very short, this term has been remarkable for its various activities. Apart from the regular work of the institution, we have noted the great enthusiasm and efficiency of the voluntary organisations. The Visva-Bharati Sammelani has shown great liveliness; the Asrama Sammelani functioned well; on the new-moon and the full-moon days, students and staff joined together under its auspices to do general cleaning of the Asrama; the Rabindra Parichaya Sabha has revived a considerable part of the literary life of the institution; and there have been numerous musical, literary and dramatic performances to enrich the evenings of this term. The Arts and Crafts have maintained their pace. The children's exhibition at Kalabhavana and the articles produced by students trained in Sloyd weaving are to be commended. As we close we look forward with confidence and hope, to the winter term, where we find a greater scope for our activities.

...

Miss Inga Jeanson left for Sweden at the completion of the term of a year's service. The Founder-President gave her a fare-well party where he invited all her students and a few members of the staff. She has left behind a batch of well-trained students and her colleagues will remember her as a very quiet and efficient teacher. We wish her a very pleasant voyage home.

...

The Founder-President sent the following message to the Indian Colonial Conference held on September 28th, 1935,

at Madras organised by the Indian Colonial Society.

"India is painfully struggling with her immediate problems which she is yet unable to solve. While lacking physical power and political prestige she fails to save from indignity and injustice those of her children who are out to seek their fortune abroad. We have our only recourse to-day to moral appeal to the civilised humanity and at the same time developing the power and character that can effectively ensure us human treatment wherever we may find ourselves."

...

Mr. E. L. Bevan of the methodist Mission came here on a short visit on the 17th September. Mr. Bevan was in charge of the Village work section of the Mission in Hyderabad (Deccan) for such a long period as 16 years. He took a keen interest in the Sriniketan activities, evinced his sincere love for the institution in many ways.

...

We have to bid farewell to Mrs. Haimanti Chakravarti, who was Paridarshika, Sreebhavana for some time, S. J. Ayat ali Khan, Adhyapaka in Instrumental Music, who came here for a term and S. J. Sudhamoyee Devi who has served in Pathabhavana as a part time teacher.

...

The Rabindra Parichaya Sabha entertained the inmates of the Asrama on the evening of the 6th September, 1935. The programme included music, recitation and dancing. The girls gave an interesting interpretation of "*Samanya Kshati*" through dancing and on the whole it was a thoroughly enjoyable evening.

Rabindra Parichaya Sabha has been organising a regular study-circle to foster an intimate acquaintance with the literature of the Poet. S. J. Kshitimohan Sen is the President and Probhat Chandra Gupta, the Secretary of the Sabha.

(Continued on page 29)

A Letter to Nandalal Bose from L. K. Elmhirst

Wood Hole, Massachusetts.

July 27, 1924.

Dear Nandalal,

I wonder very much what kind of a journey you had on the way back and how you found everything on your return. The more I think of all our adventures the more I feel that it was one of the greatest experiences I ever enjoyed. I wonder too how all your plans are working out, and last night some ideas came to me, quite fantastic but possibly suggestive and I thought I would hand them on to you for your own criticism and judgment

In Kathiawar, but still more on our Chinese embassy I learnt what Gurudev meant by his ideal of "peripatetic" or wandering university. You have had your own varied experience of pilgrimages and of short tours with your artists, and I, a very limited experience with the Sriniketan staff. What would you say then to a more definitely planned experiment some where between November and January this Fall. It need not be more than three weeks, I don't think it should be less, and it could well be five or six, that would be for you to decide. My idea would be that we should plan beforehand more or less definitely the kind of thing we wanted to do, without tying ourselves to a too rigid programme and make very careful and thorough preparations. Without such preparation it often happens that so much time goes in the getting of meals and beds, the building and breaking of camps that there is too little opportunity for the creative side of the experiment. At the same time we should steer clear of any tendency to copy the habits of an army on the march. Just as in the sketch of the Siksha-Satra so on

such a trip, the more rigid the discipline in matters of food, and livelihood, of washing and cleaning up, the more the time available for absolute freedom in explanation and creative activity.

All my suggestions are tentative, of course, and as I say are open to adjustment and need your criticism. I would think that the first trip might be confined to our district, that we should make use of any assistance that can be locally arranged beforehand by friends, that we should have something very definite to give as well as to get, and that we should be just as much concerned with the people and their habits, troubles and entertainment as with the traces of their past. I don't think the party should be too big, and any how you will be the best judge of its make-up. I suggest however that each member should have a very definite aim in view as we had on our Chinese embassy and that each group at Santiniketan and Sriniketan should have a representative.

Having picked the group, artists, scholars, farmers and scouts, I suggest the learning of a play and songs,—if possible the group should be trained by Gurudev, and every idea that can be extracted from him should be written down. He will have innumerable suggestions to make. On the practical end however I suggest mapping out your course and with the help of S— and K— finding out people who would simplify camping arrangements by perhaps contributing some hospitality. I believe as a matter of fact that by offering an evening programme of games, song, drama, dance and perhaps scout

demonstration (fire prevention), and by printing your programme on a small leaflet beforehand, village after village would compete for the privilege of acting host, not always to the extent of full hospitality and food, but in some way and if you began with a place like Metakona, they would invite neighbours to attend and hand you on to the care of the next village i. e. we have so many well-wishers within a 10 miles radius that we should make use of them in the way, and they can make use of us. This may all seem more formal than you would wish, but on the one hand you save time and effort for the main task—learning, by making use of sympathetic friends, as you found all through our tour. If we'd had to worry about food, and lodging all the time in China what small allowance would have been even for the real task.

Secondly our concern is partly with the people, their present and their future, partly with their past, and to find a friend at the end of the day to open the road and make the path easy is worth much.

This all sounds very prosaic, but just as it was my hope on our trip that through greasing the wheels the whole machine might make more easy progress so I feel that if we once get a practical and inexpensive basis for these wandering tours, their results will fully justify them. Gurudev has plans that are expensive but that would be worth the expense if we could once prove how much could be done in the simplest possible way. I want of course also to find the practical basis upon which you can realise your own dreams.

In my imagination we carry a minimum of equipment, dispensing even with the bullock cart. We either receive invitations, or give songs and dramas and demonstrations and hand the hat round not for money but for food. We spend perhaps three days at a village, your artists

sketching the people, the houses, the temples and hunting out the crafts and sculptures and anything of interest. Others will be busy writing up records studying problems, sanitary social and agricultural, or meeting people. But in general travelling from dawn to breakfast, and rest till tea and spend the evening with the villagers, games for the boys, then song, discussion, drama—no rigid rules, it must all be a natural process.

We must know the people, their background, their creative capacity, their happinesses and their love for beauty. We can discover these things from their history and their traditions, from relics, as well as from themselves. I would suggest that all drawings and materials be exhibited at the end at Santiniketan and a selection at the Calcutta Exhibition too. What fun we used to have drawing and what a stimulating experience it was for me I have been practising Chinese writing as discipline and as recreation ever since, not yet as a form of spiritual exercise, I am afraid that may come.

Well I leave these bricks as they lie. You as the mastermason will select as you wish and discard much or all, but perhaps we might do something of the kind and find new modes of expression, of creation and of happiness.

As I say discuss it with Gurudev, only take down his suggestions, for they are like shooting stars passing in and out of our vision, sometimes without leaving sufficient and lasting impression behind. It is not easy to recapture them once they are gone. I had a delightful time with Sano San in Slunioda and frequented the public bathing house, a great institution which now that we have water and after your own experience perhaps you are, trying to introduce at Santiniketan. My voyage and five nights on the train have broken me up, but I am already on the way to full vigour again and hope to be in England before long. I shall get back to Santiniketan as soon as I can.

Love to all my friends,—I wish I could see you all at work on the spoils of our embassy. What fun it all was.

Yours affectionately,

L. K. Elmhirst.

(Continued from page 6)

On the evening of the 25th some of the members of the staff staged "*Bharasa Mangal*". It was a surprise programme and full of humour in every item. People who never attend music class sang well though with profuse apology. Admission was by ticket and the receipt was sent to flood-stricken areas of Birbhum to relieve distress. Rabindranath composed and put into music four songs specially on this occasion.

...

Here is an extract from *The Osaka Mainichi & The Tokyo Nichi Nichi*, Tuesday, September 3, 1935, which might interest our readers, when so much is in the air about education.

"SOVIET SCHOOLS OPEN

25, 483,000 children, youths to attend.

Moscow, Sept. 1.—The Soviet Government opens the new school year to-day with over 25,000,000 children in school and 483,000 students in higher schools and universities.

According to figures of the Tsarist regime the total number of students attending primary and middle schools was about 8,000,000 and 124,000 in the universities.

For the upkeep of the different government schools the state provided about 3,000,000 roubles in the 1935 budget. Further figures on the expansion of state education during the year show 374 new city schools and over 1000 village schools, with the enormous construction appropriation of 223,000,000 roubles

The universal seven year education system has been fully realised in the cities, and is now being successfully introduced into the rural districts.

...

Rabindra Nath Tagore has issued the following appeal to his countrymen in connection with the fast, undertaken by Pandit Ramchandra Sarma with a view to eradicate the practice of animal sacrifice in the Kali-ghat temple:—

"I know fully well that my entreaties to those who have so far turned a deaf ear to the message preached through the impending death of this great soul, would go in vain. Despite that I would once again beseech my countrymen not to let the memory of this stern refusal to the call of this noble soul remain as a perpetual blot in the annals of our motherland. Wherever else this kind-hearted man has staked his life before the present attempt for the votaries of the deities concerned, they had not allowed him to die. If it should now be Bengal's turn to compel Pandit Ramchandra to embrace death by persisting in the utterly callous attitude towards this movement, then for that act of sheer inhumanity the entire nation shall repent heavily—there is no escape from that. I have nothing to say but to send up earnest prayers to God Almighty to so ordain things that the door for avoiding this grim tragedy may not be irrevocably banged yet."

...

Kumar Birendra Kishore Roy Chowdhury of Gouripore who came here on a short visit, gave on the 18th. September, an interesting discourse on the gradual development of Indian Ragas and instrumental music, in the course of which he made a bold assertion that before the scientific classification of Indian music of the Ragas and Raginis there was a period of collection and transformation of the airs and songs from various aboriginal sources in India, and also from sources beyond India. He traced the gradual course of this process

and proved his assertion by referring to the history and philology of the nomenclature of the Indian Ragas and by copious quotations from the authoritative treatises on Indian music, such as—"Sangit Ratnakar," "Vrihat Deshi" etc.

Then he propounded his theory of the evolution and classification of Indian Ragas from the airs and songs of native and foreign sources. This openness, he said, and this capacity to absorb and make a part of itself things from outside, was the peculiar genius of India. In all the human sentiment which India assimilated from different sources, indigenous and foreign, the ancient masters of Indian music discovered materials for unifying and building up their great Ragas and Raginis which, according to the lecturer, were not expressions of individual or racial sentiment but a synthetic collaboration of all these into their transcendental and cosmic possibilities. This was the secret of Indian culture in all its expressions in art, literature, religion and philosophy. But this generous attitude to purify and absorb whatever she came in contact with, India had lost, with the unfortunate consequence that she had now ceased to grow, and her music at present was only a blind imitation of what it was centuries ago. That was why India which in the past had enriched her stock of musical achievements from sources so far away as Chinese Turkistan, has to-day lost her power to receive anything from the rich store house of European music in spite of her intimate contact with Europe for a century and a half.

The lecturer then went on with the instrumental expression of Indian music tracing historically the gradual development of the various musical instruments and their technique. In the beginning, he

said, the instrument was only a sort of accompaniment to vocal music. The independence, specific technique and aristocracy, so to say, of Indian instrumental music was started at the time of Akbar by Misri Singhji, son-in-law of Mian Tansen, the father of the present Hindusthani music. Misri Singhji was a Vina player. It was his peculiar genius, that elaborated the vast technique of Raga Alapanam on Hindusthani Vina which the Kumar explained in detail.

Then he showed analytically how Sitar, Surbahar and other smaller instruments of Hindusthani and their technique were only a derivation from Vina and its mode of playing. The Kumar concluded by giving several demonstrations on his instrument Sura Srinagar which were highly appreciated.

Rabindranath Tagore expressed his delight at the beautiful music. Referring to the Kumar's theory of the gradual evolution from different sources of Indian Ragas and Raginis, he said that he had during his sojourn in Persia and Egypt heard the music of those countries which appeared to him to have striking similarity with Indian Ragas. He appreciated the Kumar's theory of foreign sources of some of the Indian Ragas. Regarding India's incapacity to absorb European music, the Poet said, the cause was not due to India's lack of receptivity since India, and particularly Bengal, has taken so much from European literature. It is rather due firstly because India was not acquainted with Europe's music as she was with her science, literature and philosophy; secondly, because European music was altogether of a different type built on a different ground, and on different lines; thirdly European music mostly represent in its character sentiments of large groups, whilst India's was the lyrical expression of the individual personality, though on a universal plane. There was much that was really sublime in western music and India's failure to appreciate it was deplorable.

Visva-Bharati Observatory, Sriniketan.

Weather Summary during the month of August, 1935.

(A) Temperature :—

Daily range—12°·1F.

Mean Temp.—84°·3F.

Highest Max.—85°F on 4th, 5th.

" Min.—80°F on 4th.

Lowest Max.—84° F on 15th., 16th.

" Min.—75 °F on 22nd.

Mean Soil Temp.—85°·1F.

(B) Rain :—

Greatest fall in a day 2·39" on 6th.

No. of rainy days—19.

Total rain-fall during the month—13·29".

(C) Atmospheric Pressure :—

Highest value at M.S.L. 785 on 16th.

Lowest " " " 463 on 3rd.

(G) Wind :— No. of observation.

Force 8 or more nil days.

" 4 to 7 2 "

" 1 to 3 28 "

Calm 1 "

Direction—

From N 1 days. From S 12 days.

" NNE nil " " SSW 1 "

" NE nil " " SW 6 "

" ENE nil " " WSW nil "

" E 3 " " W nil "

" ESE nil " " WNW nil "

" SE 4 " " NW 1 "

" SSE 1 " " NNW nil "

(D) State of ground 7 for 7 days.

" 1 " 11 "

" 0 " 13 "

" nil " nil "

Precipitation 20 days.

Hail nil "

Thunder } 6 "

Thunderstorm }

(E) Visibility 8 " 3 "

" 7 " 13 "

" 6 " 13 "

" 5 " 1 "

" 4 " 1 "

Dust storm nil "

Dust haze nil "

Fog nil "

Gale nil "

Squalls 3 "

Line squalls nil "

(F) Cloud amounting 0 for nil "

" " 1—3 " nil "

" " 4—6 " 3 "

" " 7—9 " 14 "

" " 10 " 14 "

Mist nil "

Cloudy weather 19 "

Fair " 5 "

Other special Phenomenon "

(a) Lightning 11 "

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A

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VISVA-BHARATI NEWS

Volume IV.

NOVEMBER, 1935

Number Five



There are sufferings about which the question comes to our mind whether we deserve them. We must frankly acknowledge that explanations are not offered to us. As it does not help us in the least to complain let us rather be worthy of the challenge thrown to us by them. That we have been wounded is a fact which cannot be ignored, but that we have been brave is a truth of the highest importance. For the former belongs to the outer world of cause and effect, while the latter belongs to the world of spirit.

Rabindranath Tagore

Santiniketan and Sreeniketan.

Rabindranath spent the whole of the Pujah Vacation at Santiniketan. It is expected he will be meeting the students as before every Thursday evening, when he will give readings from his own poetry and from some selected English poets of the Victorian age.

Miss Christiana Bossennec, who had been in charge of a girls' school in France has been appointed as Pranetri of the Sree-Bhavana. (Girls' Hostel). She arrived in this country during the Pujah holidays and has already commenced work. Mm. Danielou and Burnier of the Association Des Amis De Tagore of France who had come to Santiniketan in May have just left for their motherland.

Miss Aina Cederblom who is to take charge of the Sloyd Weaving Department, in place of Miss Inga Jeanson, has arrived from Sweden after a rather adventurous journey. She tried to reach Calcutta from Colombo in her own motor-boat and was caught in a storm off the coast of Madras and rescued by an ocean liner. But undaunted she continued her journey northwards in the boat. Time however was against her and in order to reach the Asrama before the commencement of the new term she gave up the struggle at Vizagapatam and did the last stage of her journey in the ordinary method of locomotion.

Owing to financial difficulties the Poultry Department at Sreeniketan will hence forth be run in an attenuated form and will be amalgamated with the Dairy

Department. As a result Gopal Chandra Bose who had been in charge of the department for close upon a decade has had to retire from our service. Under his direction the department had reached a very high standard of efficiency and our exhibits had on a number of occasions received first class certificates and medals from All-India Exhibitions. It is with great regret that we bid farewell to Sjt. Bose.

Dhirananda Ray, officer in charge of the Brati-Balaka Organisation at Sreeniketan has gone on three months' leave and Ramendranath Sarkar, an old boy of the College department who had later on undergone a course of studies in Y. M. C. A. Physical Culture Institute in Madras, has been appointed in his place.

Aprakasa Chandra has joined the Village Welfare Work Department at Sreeniketan. He was for a number of years working as a journalist and was connected with the Tribune of Lahore for some time. Later on he worked for a period with Mahatma Gandhi in Wardha.

Muhammad Ajmal Khan, (M. A. Allahabad) who had been a temporary lecturer in the University of Allahabad has been awarded the Nizam Islamic Research Scholarship this year. "The Original Aspect Of Islam" will be the subject of his researches.

A bus service owned and managed by the Visva-Bharati has been recently started. The bus will run regularly between Santiniketan and Sreeniketan and the fare will be merely nominal. The

A School Of Mankind

By Paul Geheeb

It may seem very out-of-date to speak of a School of Mankind. It was the fashion at the end of the 18th century and the beginning of the 19th to talk much of humanity and citizenship of the world; but the history of the last hundred years seems to prove that humanity is as yet only an empty, abstract concept, dwelling in the brain of a Kant, a Herder, or a Schiller. Nevertheless, as Nietzsche once said: "The decisive happens in spite of the facts"; and just because the idea of such a place seems to us so out-of-date, there is nothing our age needs so badly as a School of Mankind.

One ideal remains fixed before our eyes: that of the economic and cultural co-operation of mankind bound together in one brotherhood. Such a microcosm should be mirrored in its essential features in the microcosm of the school community.

In considering all human and cultural evolution we must start with the individual. Human growth is first of all a completely individual matter. Pindar's saying "Become what thou art!" expresses the final aim of all human development. Goethe formulated the same ideal in the verses:

"Gleich sei Keiner dem andern; doch gleich sei jeder dem Höchsten.

Wie das zu machen? Es sei jeder vollendet in sich."

(Let none be like another; yet each be like the Highest.

How can that be? Let each be perfectly himself.)

Thus, too, the development of mankind

is primarily a matter of individual peoples, individual nations. Each of us is first of all a Swiss, or a German, or a Frenchman, and develops as such. All education is conditioned by nationality, is dependant upon the geography, economics and political form of the particular nation. Every civilised state requires universal education to protect the child from abuse by the family or by society, and to assure to the individual free development and education, thus treating the individual as an end in himself. Happy the nation whose leaders wisely confine themselves to this task and allow full freedom to the individual for cultural development, following the conception outlined by Wilhelm von Humboldt in his early work entitled, "Ideen zu einem Versuch, die Grenzen, der Wirksamkeit des Staates zu gestimmen." (An Essay on the Limits of State Activity).

National education is inevitable in so far as every child grows up surrounded by the scenery and culture of his country, the unifying element of which is both historically and organically the mother-tongue. For almost a quarter of a century I was the director of the Odenwaldschule, and during that time I have often been much puzzled to answer the question frequently asked as to the measures we took to instil in our children a love of their country. An educational colony, living in glorious German scenery and introducing German children in the first place to the riches of German culture,—what further can it do to inculcate true patriotism?

Nevertheless, just as in such an "educational province" we experience daily the normal tension which exists between the individual and the community,—the two foci of cultural development,—so we should get our young people to experience in practice the further tension that comes from the relation of the nation to mankind. It is not enough, in order to achieve this, that a national school should accept children of other nations as its guests so to speak in the way the Odenwaldschule did (about a fifth of the pupils of the Odenwald were foreigners). In the School of Mankind, as far as possible all the great cultures of the present day would be represented, not only the Western cultures, French, Anglo-Saxon, German, Slav, but also the Eastern ones, especially the Chinese and the Indian,—each with its own separate working community consisting of worthy representatives of the particular culture as teachers and of children belonging to the race and nation in question. These communities would exist side by side in the school with equal rights and would mutually enrich one another. In course of time it should be possible to attract fine educationists from the different countries, as well as children of the most diverse nations, and thus build up each separate community in such a way that it embodied worthily the national culture and could introduce the newcomer to it in an attractive way.

Imagine then a school in the form of a *Landerziehungsheim* (Country boarding school), made up of five or six of such cultural communities, each of which consists of an average at first of twenty members, teachers and children belonging to a particular nation. These independent communities would find their happy synthesis in the consciousness of represen-

ting ideally the culture of Mankind. The government of the whole would rest in the hands of a small committee consisting of a representative of each community. It is possible that for a time there might be one person who held all the threads of government in his hands. It will not be hard to overcome language difficulties. In no case should one language dominate. Besides a thorough study of the mother-tongue, it would be taken for granted that three languages would be learnt: English, French and German. Each community would be an independent group, living if possible in a separate house. School assemblies, religious worship, common meals and many other occasions would suffice to unite all these national communities into one harmonious whole. The basis of organisation would be not the language but the cultural unity. Another principle of division would however be introduced by the attempt to form working groups in particular subjects consisting of members of different nations, in so far as insurmountable technical differences, such as those of method, do not exist. Such groups of boys and girls belonging to different nations would not only work in the shops, at carpentry, book-binding, weaving etc, but could easily be formed for the natural sciences and also for courses in the general history of civilisation. When a child belonging to one of the great cultures entered the school he would normally join the community of his own nation. In other cases the decision would depend upon such factors as attitude and inclination and upon the question as to which community would help the child's development most. Account would also, of course, have to be taken of previous training and knowledge of the language. The more firmly grounded a child

was in the culture of his own nation (to lay this foundation would be the chief task of each national community), the closer and more fruitful would be his contacts with other foreign communities.

I know that in many lands this idea of a School of Mankind hovers as a vision and a hope before the eyes of an increasing number of young teachers; they look with longing for its realisation. The ubiquitous microbes of nationalism and fascism have caused a most happy reaction, for unnumbered millions have become aware of the desire to establish above the mutually distrustful nations, bristling with arms, a community of mankind serving a common ideal. The evil moral consequences of the world war have increasingly convinced men during the last twenty years of the value of education in the sense of character formation. The economic crisis, besides, which might lead many superficial observers to think that soon nobody will have any money left for education, has made numberless parents, realise that they can leave their children no better and safer heritage than as complete an education as possible,—one that shall equip them physically and mentally, technically and morally, to face the terrible problems of the modern world. From all countries, therefore, children should flock to this School of Mankind once it is founded. Expensive boarding schools, which provide the spoilt children of rich parents with comfortable lives and much service as the result of little effort, have no right to exist to-day. The kind of school we are thinking of presupposes that the principle of education for self-government shall be bravely carried through to its ultimate consequences. It would be a school community in which each member, from the youngest to the

oldest, contributed to the support of the whole, everyone being responsible for it according to the extent of his power and mental development. All would take part in the necessary work in house, garden and field, so that a simple and externally unassuming life, not requiring any servants, would be accepted as the normal and desirable way of living.

My late friend Dr. Becker, at one time Minister of Education for Prussia, once outlined the problem of education in the present cultural crisis in a short article of great insight, towards the end of which he sketched the spirit of such a community as I am contemplating in the following words: "Only when one recognizes in others—no matter of what nationality, class, or religion—the Eternal and Divine that one feels in oneself and for which one claims the respect of others, only then will the state of mind exist on which the temple of a new humanity can be erected. By the united effort of nations working together an international organisation can be created, but one can only create the international spirit by a new understanding as between man and man. One must have the courage to adopt an attitude of mind which allows to others all that one demands for oneself. True internationalism rests upon the basis of national education. Only upon such a foundation, utopian though it may seem, can anything fruitful be done. For all national education aims at bridging over and reconciling class antagonisms and religious intolerance. Where such national education starts from the purely human standpoint, as it must to be effective, it inevitably serves the causes of international reconciliation at the same time."

I have spoken to you of this conception

of mine, which may perhaps appear utopian to many, because it seemed to me that there was no forum more interested or more competent to discuss it in a friendly spirit than the Swiss Section of the New Education Fellowship, particularly as Switzerland offers the most favourable external and internal conditions for the foundation of such a school.

When Kant in 1784 published his "Idea of a Universal History adapted to World Citizens", and in 1795 his philosophic sketch "Towards Eternal Peace", he felt confident that reasonably intelligent political leaders would never again allow a war to break out. Since

then we have become convinced with H. G. Wells that world peace is fundamentally an educational problem, although we are equally well aware that educators work more slowly than diplomats and armament firms. But of our final success we remain assured. For we are of the faith of Schiller:

"Von der Menschheit—du kannst von ihr nie gross genug denken; Wie du im Busen sie trägst, prägst du in Taten sie aus."

(Of human kind you can never think highly enough; for on the way you think of it your humanity itself depends.)

(Visva-Bharati Quarterly Nov. 1935)

(Continued from page 34)

chief purpose is to bring the two institutions closer and let the inmates of one have the facilities of the other. We have to thank Mr. L. K. Elmhirst due to whose initiative and help this service has been made possible. The bus, if required will also attend Bolpur station for the use of our guests and the inmates of the asrama.

...

Just before the Pujahs, Rabindranath's new book of poems "Bithika" was published by our Publication Department. A new and revised edition of his essays and speeches on education, named "Shiksha" has also just been published as well as the second edition of "Char-Adhyaya". An interesting new publication is "Swara-Bitan", being a collection of

fifty songs of Rabindranath with their notation.

...

We are grateful to Benode Behari Pal (an old boy of the Asrama) of the Imperial Watch House, Radhabazar, Calcutta for his affectionate gift of a clock to the students' dormitory. The clock will be used in the Shishu-Bhivag.

Alumni News.

We have been extremely grieved to hear of the sad and untimely death of Haraprasanna Dasgupta in Calcutta on 24th. September last. Haraprasanna was a student in the Asrama for a number of years, both in the Patha-Bhavana and the Siskha-Bhavana. He left in 1934 after passing his B. A. examination of the Calcutta University. He will be long

remembered by his old teachers and fellow-students for his pleasant sweet behaviour and the prominent part he took in the social life of the Asrama. We offer our deep sympathy to the bereaved parents.

...

Saradotsova

Just before we dispersed for the Pujah holidays, we had the joy of seeing Saradotsova staged after a long time. We have been, of late, getting accustomed to dan-

cing and music only, as entertainment in the asrama and the dramatic piece came as a welcome relief. What added so much to our enjoyment was the fact that Gurudeva himself again appeared in his usual role of the Sannyasi. It was admirably staged and acted, each one executing his part in a most worthy manner. But it was difficult not to remember our beloved adhyapaka Late Jagadananda Roy and our dear 'Dinda,' who were always so intimately connected with the production of this exquisite little play. We hope that this spring we shall have the pleasure of seeing Falguni staged once again.

Acharya Sylvain Levi.

It is with a heavy heart that we announce the death of Professor Sylvain Levi, which melancholy event took place in Paris on 31st. October last. The late professor was an old and sincere friend of the Poet and through him his connection with the Asrama was deep and intimate. When the Visva-Bharati was formally opened in 1921, Professor Levi in spite of his numerous important engagements in Paris where he was for a long number of years the head of the Indology Department in the Sorbonne, readily accepted the invitation of the Founder-President to be the First Visiting Professor in Visva-Bharati. It was he who started the Sino-Tibetan studies at our Vidya-Bhavana and the Chinese Hall which is soon to be put up here is in a way a tribute to his pioneering work. We offer our sincere and respectful condolence to Madame Levi.

.. ———

BITHIKA

A

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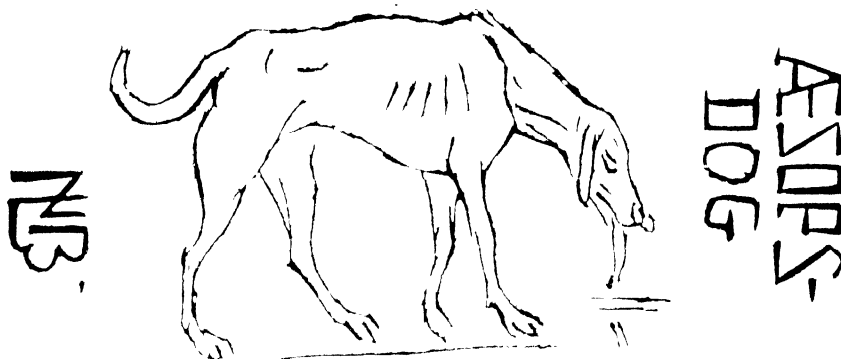
Volume IV.

DECEMBER, 1935

Number Six

The old is prudent but not wise. Wisdom is that freshness of mind which enables one to realise that truth is not hoarded in caskets of maxims; it is free and living. Great sufferings lead us to wisdom because these are the birth-throes through which our mind is freed from its habit-environment, and comes naked into the arms of reality. Wisdom has the character of the child perfected through knowledge and feeling.

Rabindranath Tagore



Nandalal Bose

Santiniketan and Sriniketan

Rabindranath spent the month of November at the asrama and was busy with the production of "Rajah", which is to be staged in Calcutta towards the middle of December. Though the English version of it, "The King of the Dark Chamber" has been produced more than once in Europe, we do not know of the original ever having been produced.

...

We express our sincere gratitude to the Government of H. E. H. the Nizam for their latest gift of Rs. 5,000/-. The construction of the Hyderabad House for which purpose we had been given Rs. 19,000/- by the State will be soon taken in hand.

...

Chitranibha Chaudhury has been appointed temporarily as an adhyapaka in Kala-Bhavan of which she is an ex-student. We offer her a hearty welcome.

...

Sudhindra Chandra Ray who had graduated with great distinction in Agriculture and Economics at the Welsh National University, Aberystwyth, has been granted a *Fellowship* for one year by the Dartington Trust. After his graduation, he had also worked as a research assistant to Prof. A. W. Ashby of the same University. Our new colleague to whom we accord a sincere welcome has made Sriniketan his headquarters and will work on the economic aspect of the marketing of rice in the Birbhum district.

...

Of the numerous visitors to the asrama since the re-opening after the pujah holidays, mention should be made of Dr. Prafulla Chandra Ghose who paid a short visit in the third week of November. He gave us an instructive talk on the work that has been undertaken by the All-India Village Industries Association.

...

For the first time we celebrated Nabanna or the Harvest Festival as a special ceremony this year. The function was organised at Sriniketan on Friday the 29th November and was attended by a large number of villagers from the neighbourhood. Rabindranath acted as the chief priest and was assisted by Pandit Kshitimohan Sastri, Adhyaksha, Vidya-Bhavana. Both the institutions enjoyed a full holiday on account of the ceremony and practically the whole of Santiniketan migrated to Sriniketan for the day. We hope the festival will be made a regular feature in our programme.

Alumni News

We offer our hearty congratulations to N. M. Subbaraman, an ex-student of Siksha-Bhavana who was unanimously elected chairman of the Madura Municipality on 11th November last. It is indeed a unique distinction for he happens to be the youngest Chairman in the presidency and presides over a municipality which happens to be the biggest.

A Letter To An English Friend.

(With the permission of the President, we take the liberty of publishing below a letter which he wrote some time ago to an English lady who felt hurt at the spirit of 'intellectual pessimism' and 'political bitterness' she said she found quite common in certain circles at Santiniketan. The subject matter of this letter is of immense interest both to ourselves and to our English friends who some times feel puzzled at certain streaks in our outlook on life in general and political conditions in particular, and this is the sole justification of publishing the letter which otherwise is quite personal.—Editor)

Dear friend,

What you have said in your letter about certain opinions expressed by some of our young professors does, no doubt, represent the mental attitude of some of the young generation of modern India. It is a mentality bred of utter despair, a bitterness generated in a closed atmosphere of a narrow prospect of life. Mostly they are men of keen intellect, confident of their own attainments who find it hard to forget that they have lost their best opportunities and have been deprived of their life's fulfilment. They harbour a futile anger against their destiny and seek an outlet for their brooding vengeance by hurling defiance at those ideals which men have held as sacred. They have readily accepted the teaching of some modern pundits of the West, that religion offers refuge to the cowards and supplies opiate to the mind that is helplessly compelled to suffer.

You have hinted in your letter about constructive programme, but you must know that those persons are extremely rare who have the genius to construct anything worth building, in an environment where things have to be begun from the very beginning, very often with meagre means

and in unsympathetic circumstances. The burden of poverty in our country has been cruelly heavy and widespread, the training to fight it is absent, and on the top of it the depression of spirit that causes inertia finds its shelter in a body whose vitality has been run down owing to the want of nourishment and the consequent series of illnesses amidst surroundings devoid of proper medical help. It hurts me very deeply to find the best of our young minds indulging in a militant form of cynicism borrowed from the West, the cynicism which is all the more virulent because of its blankly negative character, destitute of all true vision. Because they have grown callously incapable of the deeper enjoyment of spiritual life they helplessly become addicted to cheap political sensationalism. I understand them, I suffer for them and I can never keep myself away from their wounded selves. I can only nourish a pathetic hope in my mind that in the end the wisdom which is of our own soil will find its way into their life, and if my own inspiration fails them I shall ever blame my own feeble power.

The boys with whom you had a talk are college students newly come who have

not yet been naturalised in our asrama. They are immature in mind; their education imperfect. Like all young men of similar stage they like to talk loud in order to hide their deficiency in language and feign scepticism because they are lacking in all thoughts; and they believe that by denying all time-honoured notions of truth they prove their own superiority. This must be a passing phase which a

number of them, I hope, will outgrow and the rest of them will go on flaunting a livery of the smart only because they are incurably foolish.

With kind regards,

Yours sincerely,

Sd/- Rabindranath Tagore.

Santiniketan,

15th August, 1934.

Poet Noguchi at Santiniketan

It was a great day at Santiniketan when on the 29th of November the celebrated Japanese Poet Yone Noguchi arrived for a short visit. He was met at the station by Rathindranath Tagore, Karma-Sachiva, who welcomed him on behalf of Visva-Bharati. Two young girls of the Sribhavana were also there to receive him, one of whom garlanded him and the other offered auspicious emblems of welcome. As the Asrama was closed for the day on account of Nabanna, he was welcomed formally the next morning at the Mango-grove which was tastefully decorated by the students of Kala-Bhavana under the guidance of Nandalal Bose. At the ceremony the distinguished guest was received by Rabindranath and escorted to the appointed seat. The ceremony began with the singing of the famous national song "Jana Gana mana," after which Pandit Kshiti Mohan Sen

chanted a few appropriate Vedic hymns. Rabindranath then offered his welcome in the following words;—

My friend, when I first paid my visit to your beautiful land I was nearing sixty, and was unaccustomed to the severe trial of public reception. The welcome which was accorded to me in Japan was extravagant in its lavishness; it was a surprise to me and I was overwhelmed. I took it humbly, knowing that a great deal of it went to the recognition of my country with which Japan has her ancient bond of spiritual fellowship, a living bond of love and reverence. Since then I have been waiting for this auspicious moment when I could have the opportunity in my own home to give expression to my gratitude for the generous hospitality which I received from your land. In the meanwhile visitors came from your country to our Ashram, some of whom were students,

some teachers, some merchants. At last the poet has come, the poet who is the true messenger of the spirit of his people representing the culture which is national, but above all universal and of all time. I am told that you have just reached your sixtieth birthday; it is the time of life when men of true culture are likely to wear out the harsh covering of parochialism, when like the ripe fruit and the fully blown flower, they feel the sense of detachment from their immediate surroundings and are able to bring their best gifts to all humanity. My friend, you have brought to us the mature days of your genius full of the ripe harvest of wisdom, and we have gathered for your welcome the inspired words of homage which are for all true poets and seers, from the glorious period of India's history, when she was radiantly great, was victorious in the race of life, was truly young and therefore immortal. These words we offer to you and through you, as India's greetings, to your nation which is new born in a new age, which is ready to claim the boon of deathless glory from the Dispenser of human destiny."

Prof. Noguchi replied :—

"Dear Poet and Friends, I am very happy to be in your midst. I thank you again and again from the very depth of my heart for the kindness you have shown towards me. I have no words except those of a poet, and allow me to express them in my own way.

"Though warm here in India, at my home near Tokyo in Japan I would be besieged now by a musical regiment of autumn insects. The crickets, bell-insects and others should be striking their instruments in all sorts of tune, high and low, sharp and flat. If I were at my home, I would be a lonely listener to this nocturnal

orchestra that nature plays, and should be thankful to God for this privilege of living close to the ground.

"Now I turn over. O crickets, step aside if you please"! Such is Issa's *hokku* poem, if I remember rightly, written one October night at his mountain home in Shinchu when he was besieged by autumn insects. When I was aware at my home of a cricket singing behind a picture at the alcove, or by the transom window of a bedroom, this Lilliputian poem of Issa always came to my mind. Basho wrote a *Hokku* verse at Genju-An, a hillside cottage near Ishiyama, meaning: 'I have no treat to offer you except the fact that mosquitoes are small here.' (*Waga Yado woka-no chiisaki wo chiso kana*). Then I should be glad to assume a poetical attitude as if to say 'Come to my home and listen to the music that insects play—that is my offering.' In the past all Japanese poets great or small, wrote about autumn insects and their music. There is no better season, in truth, to those of us who are in accord with nature, than the time in October when putting away all lights, we listen to the nocturnal orchestra of insects.

"I wish to speak of flowering plants, which in autumn bloom close to the ground. Whenever I speak of them, I must first point out a *hagi* flower—to use the botanical name, lespedeza—the graceful form of which is so sinuous as not to spill dew-drops in the morning. I know that western people would take the majority of so-called 'flowering seven grasses' only for weeds. Remembering how our Japanese poets in the past discovered their beauty, I can not but be thankful for that poetical service. Otherwise we might say, like a foreigner, that these 'seven grasses' in autumn are but weeds

in Sunday clothes. What is the real work of the poet? My answer is short: 'Discovering new beauty in nature'. How sharp and discriminating is the eyesight of our poets! They are not scientific chroniclers of a theory lying between the stars. They are modest, noticing but the little part of nature by their feet; small enough, but large enough when it tells them how to understand nature, and how to praise its beauty. As quantity, the world of their discovery would be insignificant; but who can doubt its spiritual value? Their discovery may be no more than a nameless flowering plant or fallen petal or trivial bird; we cannot ignore it, however, since there is in it a suggestion of the great universe. Their singing may be fragmentary and broken; the poets I revere could not compete with others in the matter of quantity. There is psychological value in the quality of things.

"I thank Japanese poets of the past for giving me this little natural world, from which I am able to step into a larger world. The real poetry, whatever it be, is but a little gate of mystery through which we go into a world of Eternity complete and round. Once I wrote: 'Between petals of flower there is a little invisible gate. We poets are a Tobinoritaro, accommodating himself to all circumstances, or a long-nosed goblin, a will-o-the-wisp, in sudden appearance and disappearance.' Our Japanese poets are that long-nosed goblin or Tobinoritaro. I wrote also: 'In poetry the revival of nature or, to use another word, realism is not our purpose. When our power of adjustment with nature is perfect, our objectivity becomes settled, and our poetry free from photographic realism, a thing that is vulgar.' Entering the season of autumn, we find our objectivity losing its curiosity; and our poetry

steadily rising to the high mark of its own spiritual worth. After all one is not an objective creature, but a subjective being.

"We Japanese have the phrase: 'In autumn the sky is high and the horses become fat.' There is nothing more delightful to see than nature's fruition; when nature becomes mellow and mature, her beauty is so decorative. If you doubt me, you have only to observe how chestnuts, meaty and reddish-brown, burst from the prickly burs. Look at a persimmon tree covered with golden balls! And see how a Siberian kite flies in the high sky, pretending to be an aeroplane.

"I would praise autumn as the season of decorative beauty in nature; and again, as the season of fruition. In an essay I wrote: 'Nature is made in accordance with a decorative plan, and is coloured accordingly. We have the special privilege of differentiating her beauty. When a Western critic speaks of Japanese art, he includes it in one word, decorative. I am not saying that he is wrong; but he is lacking, apparently, in discrimination. Not only in art but humanly this decorative beauty should be an evidence of personality, for we human beings are to be taken also as an art. We must do our best to appear decoratively.' I find the best specimen of decorative appearance in Tagore.

"Now the scene changes from Asia to America, because I recall to my mind how I spent my younger days at the 'Heights', the back hill of Oakland in California, with Joaquim Miller, the famous American poet of his time. When I went to his place to live for three years, the month was May with the deepening shadows of the acacia trees, where I thought I could play a Hindoo monk in meditation.

"Miller always remarked that one who had eyes to see beauty was truthful; where he said truth he justly meant beauty; and this beauty was nothing but poetry. It was his desire to build a City Beautiful on his hill; but before its completion he passed away in 1913. Being still on the quest of beauty and truth, singing a lonely song, I have such a great pleasure in finding this successful example of the City Beautiful here."

The function terminated with the singing of the Ashrama Anthem, '*Moder Santiniketan*.'

Prof. Noguchi was then shown round the different departments of Visva-Bharati. He took keen interest in the art-activities of Kala-bhavana, and passed some time with Nandalal Bose in his studio, discussing various problems of art.

He left for Calcutta the same afternoon.

Extension Lectures

Winter Term 1935-36.

Miss E. Booth M. A. (Oxon).

1. My War Experiences Nov. 17
2. School Education in England „ 29

Miss A. Cederblom

3. From Sweden to India „ 23

Dhirendramohan Sen M. A. (Delhi), Ph.D. (Lond).

4. Dreams and Phantasies Dec. 6

Pramathanath Sen Gupta M.Sc. (Dacca)

5. The Origin of the Solar system . 14

Anil Kumar Chanda B. Sc. (Econ.) Lond.

6. Story of the British Socialist Party Jan. 14

Kshitimohan Sen M-A. (Allahabad) Sastri

7. Rabi Dass „ 11
8. Tulsi Sahad Hathrasi „ 18

Erratum

In the announcement regarding Miss C. Bossenece in our last issue (page 34) kindly read *Paridarshika* for *Pronetri*. It may be added that Srijukta Protima Debi continues to act as *Pronetri*.



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Dadu.—Life and Teachings of Dadu,		
Medieval Saint	Kshitimohan Sen.	[Rs. 4/-

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VISVA-BHARATI NEWS

Volume IV.

JANUARY, 1936

Number Seven



Message on The Golden Jubilee Celebrations of the Indian National Congress.

To

The President, Indian National Congress. Bombay.

My warmest greetings on the happy occasion of Golden Jubilee Celebrations. The destiny of India has chosen for its ally the power of soul and not that of muscle. And she is to raise the history of man from the muddy level of physical conflicts to a higher moral altitude.

27. 12. 35.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath went to Calcutta on 9th December last with a batch of students from the asrama for the performance of "Rajah" in Calcutta. It was produced at the New Empire Theatre on the 11th and 12th December. He himself appeared in the role of Thakurdada. We are glad to say the performance was a great success and we had absolutely full houses on both the occasions. We are publishing elsewhere in this issue the comments on the play by the Statesman of Calcutta.

...

As a result of the strain of the play Rabindranath fell ill, rather seriously, soon after the second performance and was bed-ridden for a few days. He returned to the asrama on the 19th December and is now taking complete rest. Due to this illness, he had to cancel the visit to Cuttack where he was to have gone to preside over the Utkal Music Conference.

...

Dhirendramohan Sen and Premchand Lal went to Nagpur to represent the Bengal Branch of the New Education Fellowship at the Conference of the various provincial branches of the movement in India. Manilal Patel joined the All-India Oriental Conference at Mysore as the delegate from the Visva-Bharati and read two papers.

...

The following have been returned as members of the Santiniketan Samiti by the Aśrama Adhyapaka Mandali for the year 1936-37:—Kshitimohan Sen, Nandalal Bose, Dhirendramohan Sen, Tanayendranath Ghose, Pramatha Nath Sen-Gupta and Visvanath Mukherji. The Santiniketan Samiti has elected the following

to be its representatives in the Visva-Bharati Samsad for the years 1936-38:—Nandalal Bose, Anil Kumar Chanda, Nagendra Narayan Chaudhury and Hemendralal Ray. The Sriniketan Samiti has returned Kalimohan Ghose as its representative to the Samsad.

...

From the general constituency, the following have been elected as members to the Samsad for the years 1936-37 and 1937-38:—Kshitimohan Sen, Surendranath Tagore, Pramathanath Banerji, Apurva Kumar Chanda, Kalidas Nag and Sudhi Ranjan Das. Devendramohan Bose who has been working as Artha-Sachiva, (Treasurer) since the death of Indubhusan Sen has been unanimously elected to the post for a term of three years beginning from 1936.

...

We offer a hearty welcome to Countess Hamilton who has come for a few month's stay at Santiniketan for studying Indian Philosophy. The Countess is a great friend of Visva-Bharati and it is mainly to her generosity and efforts that we are able to run the Swedish Textile Department at Santiniketan. She is accompanied by her son who is a gifted artist.

...

Mr. T. Masu, a renowned violonist from Japan has joined the asrama as a casual student in the Sangit Bhavana to study Indian music, of which he is a keen admirer.

...

The Publishing Department has just published a collection of essays by Rabindranath on philological problems of the Bengali language. It is called Banglar Sabda-tatva.

...

(Continued on page 53)

The Rice we eat

Rabindranath Tagore

When a people's diet takes a vicious path of its own impoverishment, it causes a graver mischief than any act of cruelty inflicted by an alien power. Such has unfortunately been the case in our province. Rice has been our staple food from which we have for generations received a great part of our health, strength, energy and intelligence. But curiously enough, especially among the upper class of our community, a fatal epidemic of foolishness has become prevalent which allows this principal food-stuff of ours to be depleted of its precious nourishing element. Rice mills are menacingly spreading fast extending throughout the province an unholy alliance with malaria and other flag-bearers of death robbing the whole people of its vitality through a constant weakening of its nourishment. We not only boil away an essential amount of nutrition from our daily ration of rice but also use elaborate machinery to polish off its skin which contains its most vital gift. This is a self-imposed form of famine deliberately welcomed by a people who had already been suffering from the scarcity of milk and that of ghee of a non-poisonous kind. One of the consequent diseases in the form of beri-beri has specially chosen its victims from the Bengalis, who still remain indifferent to its lesson. There had been, I am told, some proposal to check the progress of this fatal evil through the intervention of legislature. I am glad that it failed, for the people must not be treated like eternal babies carefully protected by its appointed nurses from its own utter silliness. It is only for ourselves to exercise our intelligence for choosing our food which must be wholesome and sustaining. It is for the people themselves to realise that in the long run it is not cheaper to substitute the callous force of machinery for the indigenous rice-huller, oil press and grind stone for crushing the wheat. Physical vigour born of healthy meals is valuable, not only for itself but for its power of enhancing one's earning capacity. Then again, we have to take into account the immense importance of our rural economic life whose course has been cruelly obstructed by the iron monster robbing our village women of some of their natural means of livelihood and the labouring class of its right to gather its simple living out of the gleanings from the people's own green field of life. It has gone on for long, this tampering with the time-honoured irrigation of living, in this country causing large desert tracks of privation in our villages. Would it be too much to expect a body of volunteers in Bengal to form a league whose members should take a solemn vow to use *dhenki*-hulled rice for their meals not allowing its nourishment to be stupidly thrown away by wasteful cooking? Could they not realise that it is the perpetuation of a national calamity to which most of us is daily helping by instituting in our homes an insidious method of suicide?

Santiniketan,
December 28, 1935.

Of My Visit To Santiniketan

November 16—17, 1935.

[Ethel Cutler B. A., B. D. Secretary to the
National Board of the Young Womens' Christian
Association, U. S. A.]

The day has long passed when any of us who watch the signs of the times can forget even for a little while that the world has ceased to be a large place where people can dwell apart, unmindful, uninfluenced by each other. Yet the crowding of us all together in economic interdependence has been so swift that our spiritual appreciation of each other has lagged. We of the West are prone to be quite content with our own achievements, and forget how rich are the resources of beauty and of truth which other lands have to offer us. It was out of a sense of our own incompleteness and a very deep desire to sit at the feet of some of the great masters of art and thought that I came for four short months to India, to refresh my spirit with its beauty, and to catch the sense of fellowship which is always just on the horizon among people of goodwill.

Before I left the States, I had decided that in the midst of the things which were being built into my work in India, for I came in part to share in the work of the Young Womens' Christian Associations of India, there were a few places where I must surely go, a few persons with whom I must surely talk. It is my deep interest in art which made me sure that this return to India must include a visit to Sanchi and to Ajanta where men who had lived under the inspiration of the life of Buddha had sought to give expression to the inspiration which was theirs. But I wanted also contact with spots in

India where I had reason to expect that new life is coming up above the surface, young growing life, as full of promise for the future as those far off days whose record is left us in stupa and cave fresco.

It came about in the day's work that I could have only an evening and a day at Santiniketan. My impressions are those of one who came to listen and to whom was given every possible opportunity to see and listen in such a time.

I have found beauty in this place, in the great trees which have grown in a thirsty land because water has been given them lest they wither away. And they have returned their thanks by stretching out their protecting branches over the the outdoor classrooms, where little folk and those of maturer years may grow together in the beauty of the great out of doors. I have found beauty in this place, in the frescoes with their vigor and freshness, within and without the houses. There is something about the very fact that not all of them are great art which adds to their charm, for it gives to all all of us the assurance that perfected art is not the only expression of beauty.

I have found life in this place, in that very growing of new art forms, in the eager receptivity to the art gifts from the past and from other nations and yet the very life which makes impossible blind copying which is death, and transforms the rich heritage gathered from many places and many ages into something new.

And that same precious alchemy of life is in the work at Sriniketan, where more plants are growing in gardens and more fruit is being borne to feed the hungry because there is eager reaching out for new ways, such eagerness that it is contagious, and those who knew that changes could not be, are seeing that they may truly change.

I have found that rarer thing which is the mating of beauty and of life, the sense of fellowship that is so simple and so sincere, as simple and as real as the ways of living, that one who comes a stranger finds herself welcomed as a friend, and

drawn into the hours of worship and of quiet as irresistibly as into the busy anxieties of the day when she would see with her eyes those outward symbols of the inner life.

In and through all I have beheld the dreams of a poet coming alive, not only in the Poet's own most kindly and gracious greeting to me who come from a far land, but in the very lives of those who share his purposes for this place, and seek to live them out. I came a stranger with great expectations. I leave a friend with deep satisfaction in all that Visva-Bharati means.

(Continued from page 50)

We offer our welcome to Jivan Kumar Ganguly M. A. who has been appointed temporarily an adhyapaka in the Patha Bhavana.

...

Santiniketan celebrated its anniversary on the 23rd December in due solemnity in the usual manner. Rabindranath in spite of his ill-health conducted the service at the mandir in the morning but did not take any further part in the celebrations under medical advice. In his absence the annual general meeting (Parishat) of the Visva-Bharati was held under the presidency of Sudhir Kumar Lahiri on

the 24th December. There were a large number of guests from outside and in spite of the economic distress prevalent in the district the fair was attended by thousands of people from the neighbouring villages.

...

At a meeting of the Visva-Bharati Samsad held on the 3rd December in Calcutta, the following were elected members of the Visva-Bharati:—

(A) Life Members.

- (i) Rameshwarlal Nopany
- (ii) B. Gopala Reddi
- (iii) Motibhai Patel
- (iv) Rai Bahadur Sakhi Chand.



Ranee Chanda.

(B) Ordinary Members

- (i) Sasanka Sekhor Gupta
- (ii) Hem Chandra Datta
- (iii) Siddhanath Sen
- (iv) Monica Chanda
- (v) Edna May Baxter
- (vi) Mary M. L. Peck
- (vii) Ethel Cutler
- (viii) Jyotiprakas Sircar
- (ix) Jyotish Govinda Sen
- (x) Kshitish Ray
- (xi) Miss Juthika Dutta
- (xii) (Madame) Kotia De Sarkar
- (xiii) Netai Gopal De Sarkar.

Rabindranath Tagore on the Stage

Dr. Rabindranath Tagore in the role of "Thakurda" held the audience spell-bound at the first performance of "Rajah" at the New Empire Theatre, Calcutta, last evening. He was so natural in his part, so intensely human that the appeal was universal. The success of his performance was great because he was merely showing on the stage what he had shown throughout his life—the desire to awaken the youth of the country, and thus within his heart remain evergreen.

The story was more or less in the nature of an allegory—of the eternal search of the soul through the mazes of life for the Great King. It relates the conceit of a human mind, its trials,

temptations and falls. Finally its utter humiliation, and the realization of its own futility. Then through the darkness of despair, and dawn of hope it receives the Mighty King. The poet touched lightly on some common aspects of human nature, such as the conservatism that is so prevalent, and the psychology of the mass mind.

The settings were beautiful, the costumes gorgeous and the songs, dances and music exquisitely rendered. The actors and actresses gave creditable performances. Special mention ought to be made of Surangama and her beautiful singing. Sudarshana also filled her role admirably.

The whole effect was truly lyrical, there was poetry in the atmosphere, and Tagore's personality held the audience.

(The Statesman, Calcutta 12-12-35.)

...

Alumni News

The annual general meeting of the Asramika Sangha took place at Santiniketan on the 8th Pous, (24th. December) under the presidency of Prof. Phanibhusan Adhichary of the Benares Hindu University. The Sangha at its business meeting accepted the new constitution which had been circulated to the members beforehand. Pulin Behari Sen was elected secretary for the year.

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== VISVA-BHARATI NEWS ==

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FEBRUARY, 1936

Number Eight

On Education

It is needless to say that the purpose of modern Education is to respond to the deepest urge of the present age which is to be rid of the suicidal aggressiveness of the collective egotism of the people. Human history is waiting for uniting all races in a bond of co-operation utilising for the common benefit the variedness of our circumstances and natural capacities. Those habits of thoughts and sentiments which go against it will make us unfit for that great tomorrow when it will be seriously admitted that the spirit of civilisation has its fundamental meaning in a perfect relationship of people based upon a comprehensive responsibility of mutual help. What has been said in the *Upanishads* in the following verse indicating the highest purpose of man is applicable not only to individuals but also to nations.

* * * * *

He who finds himself in all beings and all beings in his own self is revealed in truth.

Rabindranath Tagore

Santiniketan and Sriniketan

The Founder-President has nominated Dharendra Mohan Sen to be a member of the Samsad for the year 1936-37.

...

At a meeting of the Samsad held on the 7th. January last, Principal B. M. Sen of the Presidency College, D. N. Mitter, Solicitor, and Dr. R. Ahmed were co-opted as members of the Samsad for this year. There was an important meeting of the Samsad on the 21st. January when the new regulations were passed. They will be confirmed at a meeting of the Parishat, which will meet at Sriniketan on the 6th. February and will be immediately put into operation.

...

A batch of College students numbering 20 in charge of Punyamaya Sen and Sudhir chandra Ray went out for an excursion on the 26th. December last and returned on the 4th. January. They visited Nalanda, Rajgir, Benares, Patna and Dhanbad Coal mines. They were received with extreme kindness in each of these places and we express our gratitude to the authorities of the Benares Hindu University for their hospitality at Benares, and to Dr. K. Mazumdar of Dhanbad and Sjt. Nanihusan Gupta of Patna for the kindness with which they received the party and arranged for their visiting the interesting places in their localities. In Saranath, our old friend Brahmachari Govinda, at present the Secretary of the International Buddhist University, showed them over the museum and the Vihara.

The Kalabhavana Students numbering about 40 under the direction of Nandalal Bose went for their annual camp to Rajgir and spent ten days there.

...

The Minister in charge of Local Self-Government in Bengal, Hon'ble Sir Bejay Prasad Singh Roy paid a visit to Santiniketan on 31st. January to formally open the Bolpur-Bandgora Dispensary organised by Rural Reconstruction Department, Sriniketan through the health Union of the locality. He kindly promised to arrange for a Government grant of Rs. 11,000 for the health societies in the Bolpur thana. It may be recalled that the Honourable Minister had paid us another visit about three years ago to open the Water Works at Santiniketan.

...

Mahammad Rasul (Fuljhuri) has been appointed a teacher of instrumental music in the Sangit-Bhavan.

...

The International Negro Delegation of Friendship paid us a visit on the 15th January last. The leader of the Delegation, Prof. Thurman of the Howard University delivered a most interesting lecture on the 16th. evening at the Sinha-Sadana describing the life of the Negroes in U. S. A.

...

Ajit Chandra Chakravarty of the Siksha-Bhavana has gone on five month's leave on account of ill-health.

...

(Continued on page 62)

On Dancing

(Some time ago Rabindranath wrote a letter to Sjt. Gurusaday Dutt, I. C. S., on the value of dancing in national life. We give below the English translation of the relevant passages in the letter. Editor).

There is no doubt that the provision for our country's health and food is of great importance but the expression of its joy is no less vitally necessary. The villagers who are known as the masses of the country have always abundantly expressed their joy in life through their music and dance in varied forms of literature and the arts. Like scattered pools of water in the dried up river-bed of a stream these yet exist, but there is danger of their soon being completely lost. One of the main reasons is the stupidity of our educated communities. We are bookworms quite out of touch with the inner life of our country. We are schoolboys of English schools—therefore we wax enthusiastic over pedantic research in foreign arts following the prescribed path of text-

books; we utterly lack the inner culture which can make us discover and properly evaluate the materials of beauty which lie unrecognised all around us in the rural areas. One of this is Dancing. This great gift of the goddess Saraswati has been disdainfully relegated by our cultural circles to the realm of the professionals. In the life of the masses it still remains hidden here and there with apologetic diffidence.

All expressions of joy keep man's vital forces alive and creative; man does not die only from want of food—absence of joy kills his manhood. In the western continent Dancing is a companion of true manhood. In our country too, this dance will remove the feebleness from which our country suffers.

A Day At An Infants' School In France.

C. Bossennec.

At "Neuilley sur seine", classes, both of elementary and secondary forms, are held only in the morning; afternoons are set apart for music, designing, needlework and gymnastics. It is in the afternoons again that the students prepare their daily lessons and write out home exercises. Boys and girls whose ages range from four to nine or ten, are admitted into the elementary forms: boys are admissible only as day scholars. At the early age of four the smaller pupils begin their study under the Kindergarten system. Their intelligence and sense perceptions

are allowed to develop in an atmosphere where they can take first-hand interest in life and nature around them. The young pupils have a garden plot allotted to them, where they grow flowers and vegetables with great interest. Modelling, carving and weaving occupy quite a big space in the curriculum at this stage. It is surprising to find these little boys and girls turning out nice little articles with their tiny hands. Under the Kindergarten system, pupils are allowed to take their own time in commencing reading and writing. When they learn to read, write and reckon, they have to follow the same course with the bigger pupils.

Besides regular boarders who live throughout the whole term at the school,

there are half boarders and day scholars. Half boarders are those who take their dinner in the school refectory. Day-scholars go back home after the morning classes are over. "Difficult" children are especially attended to; they are called "externe Surveille" and they have classes both in the morning and in the afternoon.

The small boarders sleep in a big dormitory which is well-ventilated by large windows on each side. They rise at seven in the morning and go to the dressing room adjoining, where they dress and wash and perform their morning toilet. The girls have to keep their dress and linen in perfect order. The linen is kept in the dressing room in different cupboards bearing the name-cards of different boarders. A maidservant is put in charge of the linen-room, where she has got to attend to their needs and give them fresh dresses and bed clothes. The girls are strictly forbidden to talk in the dormitory and in the refectory. At every table eight girls sit with a big girl to look after them and teach them table manners. After the dinner is over they stand in a line to go to the classes.

The classes are held from half past eight to twelve. After dinner the students assemble in a big hall leaving their caps and mantles in the anteroom. Elementary classes ordinarily contain twentyfive to thirty students placed under the charge of one teacher teaching every subject. When there is a large number of students belonging to the same age, they are put into different sections. After one and half hour's classwork the students have a recess for half an hour during which they play various games. In rejoining their classes they come, as before, in a line.

When classes are over at twelve, the day scholars go home with escort. Half boarders and boarders take their meals in the refectory, after which they play for a long time in the garden. The classes are resumed at two, when the day scholars come back to rejoin the boarders and half-boarders. In the first part of the afternoon there are special classes under special teachers giving lessons on music, drawing, sewing and gymnastics. At four they have their tiffin and games. After three quarters of an hour or so the students retire into the study room to prepare their lessons and write out the home exercises. The students are never left by themselves, they are kept under constant superintendence. (At our school we used to get immense help from girl teachers preparing for training-school certificates. In return of the help they gave, these girl teachers used to get free boarding, besides scope for practical teaching.). Each study room accommodates thirty to forty children who are placed under the charge of girl teachers. These teachers pay individual attention to each and every girl and see that they prepare their lessons and their home exercises. The pupils are forbidden to talk amongst themselves or to read their lessons loud. At half past six when the study period is over, the boarders are allowed a short time for play while other pupils go back home. Dinner is served at seven. After seven smaller children retire. The rest have to take their bath, clean their shoes, keep their clothes in perfect order before going to bed at half past eight.

A Letter to Rabindranath *

"* * I shall not forget those lovely woods full of the cooing of wood pigeons with their classes of young students in the shade of the great trees, nor the wonderful memorial service in memory of your father that took place yesterday morning in the little temple. My only distress in the latter case was that I did not understand your address but I was, I think, keenly in sympathy with it all and I can still see the ceremony in all its beauty. The memory of these two days will remain with me for the rest of my life. This great movement for the bringing together of the cultures of East and West seems to me one of the utmost importance and one that makes beyond all others for the peace of the world. As an artist for half my life and as a worker for peace for many years (in wartime and later) it makes its special appeal to me. I am also keenly interested in the work that is being done in the villages round about. I visited the place that lies round Santiniketan so fascinating in its illimitable distances and where the sunset shines out so magnificently against the surrounding greyness. Its aridity horrified me, and I wondered

how it could support life at all. But there the people are in their little villages—living in thatched, clay-walled cottages—very neat and clean—a few black pigs and many great pots lying about the doors. Little sun-black children herd the cattle in the neighbouring place where a few palm trees give shade, and vultures are to be seen. Their poverty must be great living in such a desert. But the cattle seem to get some sustenance out of the dry grass, little orange. Butterflies hover over thorns and must get some honey; and so the people manage to live where one would expect them to die.

I am a member of the Labour Party at home and am appreciative of what is being done for their uplift. I enclose a small contribution for that special work.

I was reading yesterday in E. J. Thompson's book and got some information that particularly interested me. It seems that you dedicated your English version of "Sacrifice" to "those heroes who bravely stood for peace when human sacrifice was claimed by the Goddess of War." I particularly welcome this dedication.

* From Miss Rachel S. Jeffrey, notable artist and social worker of Scotland, who recently visited the ashrama.

(Continued from page 58)

We offer our respectful congratulations to Pandit Vidhusekhara Sastri, till recently Adhyaksha of the Vidya-Bhavana on his receiving the title of Mahamahopadhyaya and on his appointment as Ashutosh Professor of Sanskrit of the Calcutta University.

...

There will be an extra-ordinary meeting of the Visva-Bharati Parishat on 6th February next at Sriniketan for the confirmation of the amended statutes and regulations.

...

Lt. Col F. B. Yeats-Brown, author of "the Bengal Lancers" paid a visit to Santiniketan on the 28th January last in order to meet Rabindranath and see the work of rural reconstruction that is being organised through Sriniketan. His present visit was in connection with a series of articles he has been commissioned to write for the Spectator.

...

Dr. A. J. Barnet Kempers, Reader in the University of Leyden came here on the 24th January on a short visit. He made a gift to the Visva-Bharati Library of a complete set of his books and monographs on Indian and Javanese art and sculpture. On the 24th he gave a most interesting talk in the Kala-Bhavana Museum on Hindu-Javanese Art illustrated with lantern slides.

...

Rai Bahadur Ramdeo Chokhani, M. L. C. and a few Marwari friends paid a visit to Santiniketan in the first week of January. They were extremely pleased with the

work that is being carried on in the various departments at Santiniketan, especially in the field of oriental culture. He very kindly consented to raise funds amongst his friends in Calcutta to meet the salary of the two adhyapakas who are now employed here for the teaching of Hindi and Sanskrit in the Patha-Bhavana.

...

Miss Lousie Wallace Hackney, a poetess and art-critic, a specialist on Chinese Art, and authoress of "Guide Posts of Chinese Painting" paid a short visit to the ashrama. She saw Rabindranath and felt honoured in being given the privilege of carrying the Poet's message to the Poetry Society of America of which she is a leading member. She also saw Nandalal Basu who enlightened her with his interpretations of Indian art-expressions and their techniques. She told that she had been immensely impressed with the intense vitality of Indian art and the vast field over which its fertilizing influence has extended. Not only do Bali, Java, French Indo-China and Siam owe it an immense debt but China and Japan received again and again a fresh impetus from it.

"I had three pilgrimages to make" she continued, "when I came to India, and one of them was Dr. Rabindranath Tagore's educational colony at Santiniketan. To spend a few days here has been a privilege, for it is art made concrete in life. You feel the spirit that has given Indian art such a wide influence manifest not only in the actual work of the students but reflected in their minds. To talk with the Poet is to enter into a realm of serenity. Scarcely less fruitful was a long talk with Principal Nandalal Basu

of the Art Section, discussing the methods and philosophy behind Indian Art."

...

Miss. E. Buffington, a well-known artist and writer of America was here on a short visit. She is in India for the last 3 months studying Indian art and philosophy, and particularly the scientific principles underlying the Hindu Yoga for the purpose, as she said, of proving the objective reality of the spiritual world, and of helping to produce a revival of true spirituality in the mind of America.

...

Sriniketan Anniversary

The 14th anniversary celebrations of Sriniketan commenced on the 6th February with the chanting of appropriate Vedic hymns by Pandit Kshitimohan Sen. Syt. Nepal Chandra Ray spoke a few words on Rabindranath's ideas about village work and referred to the invaluable services rendered by the Poet's esteemed friend Mr. Elmhirst towards the fulfilment of those ideas. Syt. Pratima Tagore then performed the opening ceremony of the Industrial and Agricultural Exhibition.

In the afternoon, the Brati-Balakas from different centres gave a very interesting demonstration of their physical feats; and Syt. Kshitish Prosad Chattopadhyaya, Education Officer of the Calcutta Corporation, gave away the prizes to the successful competitors. Syt. Chattopadhyaya addressed the gathering on the possibilities of the Brati-Balaka movement and praised the work so far done by it through Sriniketan.

On the day previous (5th instant) a meeting was held at Sriniketan of the members of all the village societies, organi-

sed by Sriniketan. Rabindranath addressed the villagers on the need of unity and co-operation among them.

.....

A special meeting of the Visva-Bharati Parishat (Annual General Meeting) was held at 9 a. m. on the 6th instant at Sriniketan in which the New Regulations of the Visva-Bharati were confirmed.

...

The New Education Fellowship

The Bengal Branch of the New Education Fellowship will hold its first general meeting and a symposium on Progressive Education in Calcutta on the 8th. February in connection with the Education week organised by the Education Department in Bengal. Col. Sir Hassan Suhrawardy LL. D., D. C. L., M. D. will preside over the function. Lady Abala Bose, Surendranath Tagore, Kshitimohan sen, Dr. Biresh Guha, D. Sc., and a few others will read papers on various aspects of progressive education. In the evening Rabindranath Tagore, will deliver a public lecture on 'Making Education Our Own'. The Lord Bishop and Metropolitan of India will preside.

...

Alumni News.

Prafulla Chandra Sen has been returned a member of the Samsad by the Asramika Sangha.

...

At the last annual meeting of the Calcutta Branch of Asramika Sangha, Sudhiranjan Das, Barrister-at-Law was elected president and Nirmal Chandra Chatterjee, Secretary for the year 1936.

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== VISVA-BHARATI NEWS ==

Volume IV.

MARCH 1936

Number Nine

In the springtime of wistful hours
 they came into my garden path,
 some with timid steps and shy hesitation
 picking up fallen petals among wayside shadows ;
and some whose loud foot-prints spoke of the trodden grasses,
 bruised under a casual unconcern,
 who in youth's arrogance tore away flowers
 leaving a thrill of pain in the pillaged branches.

The boisterous season is over.
 The bees have deserted the desolate lane,
 and the laughter and hum of the flower-gathering
 dies away into the dimness of a tired remembrance.
I wait now alone, my basket filled with reticent fruits,
 like the night that has gathered its stars
 for the far-away morning of an unrevealed sun.

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath went to Calcutta on the 7th February and delivered a lecture at the Senate Hall in Calcutta under the auspices of the "Education Week". The speech which was in Bengali was relayed by the Calcutta Broadcasting Station. It has been published by the Visva-Bharati as Bulletin No. 20 ("Education Naturalised". Price Eight Annas), along with an article, also in Bengali, by Principal Kshiti Mohan Sen, describing the ancient Indian method of education.

...

He returned to the Asrama on the 14th February, and on his way stopped at Burdwan for a few hours where a public reception was given him in the house of Sriji Devaprasanna Mukherji, Advocate. There was present a large and distinguished gathering to welcome him, headed by the Maharajah Adhiraja Bahadur of Burdwan and the District Magistrate.

...

Nandalal Bose, Adhyaksha Kala-Bhavana has undertaken the responsibility of organising the Fine Arts Exhibition to be held in Lucknow under the auspices of the Indian National Congress. He will have to spend about a fortnight in Lucknow in connection with this work.

...

We express our heartfelt gratitude to Mrs. E. B. Havell who has very generously presented us with a number of valuable paintings by her late husband and by Abanindranath Tagore. The pictures will be preserved in the Kala-Bhavana Museum as a memorial to the late Mr. E. B. Havell. Mrs. Havell has also sent along with these

pictures a number of volumes of press-cuttings made by Mr. Havell for well over 30 years. They are of inestimable value to a future historian of the renaissance of art in India.

...

We express our thanks to the Hon'ble Rajah Shahib of Bobbili, the Chief Minister, Madras Government, for his kind gift of Rs. 2,000/-.

...

A new version of "Chitrangada" by Rabindranath, interpreted through dancing, will be produced by the students of the Sangit-Bhavana in Calcutta towards the middle of March. The party will then tour the north of India, staging the play in various important cities.

...

M. Gitan Fouquet, a member of "Friends of Tagore Association" in Paris, arrived in Santiniketan on the 18th February last for a long stay. It may be recalled that this is his second visit to the Asrama. We understand the Society is arranging to produce a pictorial brochure on Santiniketan in France from the photographs taken here by M. Burnier a few months ago.

...

Probhat Chandra Gupta, Adhyapaka, Siksha-Bhavana, was married on the 19th January at Calcutta to Srimati Renuka Sen Gupta, a student of the Vidyasagar College, and daughter of Syt. Hemanta Kumar Sen Gupta of Goila, Barisal. We wish the couple a long and happy married career.

(Continued on page 70)

A letter from Japan

(The following letter from a highly educated Japanese lady to Rabindranath will clearly show that it is a mistake to think that all Japan is behind her government in its policy of militaristic expansion on the continent of Asia. For obvious reasons we withhold the name of the correspondent. It will be of interest to note that Rabindranath in a recent discussion on the political situation in the Far East said, "I am in love with the Japanese people but surely not with her politicians." Editor.)

Dear Gurudeva,

This time I came out of our darkening horizon to appeal for your help to give a little more light and spiritual hope for the east coast of Asia. Please give us your spiritual help for the Japanese people to see a vision of peace-abiding Orient in the concrete form. Give us light and your message of hope.

Material wealth, we seem to have rather in abundance, but, alas, we are losing sight of where and what our purposes are, in the midst of noise and turmoil of a machine-civilisation, devoid of a soul. Who is to give us light to guide ? Philosophers, we have none. The poets are in silence. Kagawa is doing his best, but his influence, it seems, lies entirely with a small group of Christians. We are all doing our best for rural reconstruction and spread of book

education. But we are thirsty after the spiritual beauty of eternal voice !

Without a moral sense of value, our nation, alas, may seek shelter in any of the modern "isms". The machine has a right to command today and personality comes only after the machine. It makes a nation crazy for any form of materialism or imperialism or delusion of any kind.

This worries our hearts, women and mothers. We need your words of guidance as to what to do in these days of thickening clouds. I came, in fact, to beg your written message to the people of Japan. Please write your beautiful spiritual words for us, for your words penetrate into the hearts of our people, rich or poor, Buddhists or Christians, but of course, above all of women and the youth.

Now, please ask Mr. Chanda or Mr. Masu to make a large dishful of black ink with that ink stick and boldly write down in English what you want to say to the Japanese people. I remember your beautiful and stirring Bengali poem on storm and thunder when you read it in Tokio and how the people were moved !

Please try to come and speak out to Japan so that we may awaken again to Truth and Love and Beauty.

With my heartiest gratitude and love.

Your devoted child,

. . .

A REVIEW

Maharshi Debendranath Tagore

By K. Kaliaana Swami, B. A., B. L., Retired Subordinate Judge and
Editor "Sadhana", Shantikutir, Cocanada,
Collectorate P. O.

Neither the Emersonian nor the Carlylean definition of a great man can be applied to Maharshi. For he more than represented the best that is in the spiritual genius of India by living in the very truth of it, and by expressing through every detail of his great life the profundities of his psychic experiences. He did not merely, as Carlyle would have it, stand out as a hero far above the average, but by the spontaneous urge of his soul, he was led on from one discovery to another in the inner court of his life till he transcended the standards by which human values are judged, even when as in his case, they are of extraordinary worth. "A God-lover, a God-doer and a God-knower" the Maharshi baffles the attempt to present a faithful account of the events that characterised the days he lived in this world. It is possible to record the facts about him; but are they always sufficient to give a correct perspective to the Inner Man in him?

Nevertheless it would be wrong to minimize the need of the story of a life like the Maharshi's being told in which may be read the exterior revelations of a great soul, the various movements through which it passed to realise and fulfil its supreme spiritual purpose. Here is a work, however small in size, on the Maharshi's life from the pen of a devout lover of his, who seems to have been able successfully to bring much of his intuitive insight into the Maharshi's personality to bear upon his study of the life of one whom he has

rightly described, "as having immensely enriched the spiritual heritage of India and whose life is a source of perennial inspiration to one and all in this and other lands." In simple lucid English the writer tells the story of the Maharshi, drawing particular attention to those outstanding events in his life which have direct bearing on the social and religious movements he started or helped to start. The Maharshi's contribution towards the furtherance of the cause of the Brahma Samaj has received greater attention than his personal life and individual characteristics that gave to his life its uniqueness and incomparability. The Maharshi was a God-inspired man; and whatever he did or spoke was the expression of his psychic being. It is difficult, perhaps impossible, to define or interpret the nature and content of that inner being of Maharshi. But it is the one thing about him which shines out in all its native splendour whenever and from whatever view point his life may be studied. The author's explanation of the term Maharshi has been very happy. The word 'Rishi' connotes the true Hindu ideal of human perfectibility. Neither the denial of life nor the emphasis on it has anywhere been encouraged in the Hindu sacred literature. The idea is to strive for a balanced life where spirit and matter will be reconciled to the higher end of achieving the divine possibilities of human existence. The Rishi-hood in ancient India embodied the very essence of Hindu spiritual ideals: and the

Maharshi typified that ideal by combining in him the virtues of a true householder with the detachment of an inspired Sadhaka. It was this detached mind of his, this splendid isolation from everything of worldly worth, which deeply impressed Rabindranath when he was very young. It is his very heart which speaks when Rabindranath refers to this fact about his father.

Another thing on which the book would have done well to devote a little more space is the Asrama at Santiniketan which the Poet says, "is his (Maharshi's) most significant gift unto us." It was here that the Maharshi passed many of his happiest days, days of ecstasy and joy in "the woods of God-realisation." The spirit which pervades the Asrama keeping alive the

lamp of its spiritual quietude, is a price-less legacy for all spiritual aspirants who may come here to share with its inmates its atmosphere of faith and freedom, faith in the Supreme Being, and freedom from external shackles, the two cardinals forming the common frame round which twine the tendrils of every effort that man might make in his search for truth.

In spite of whatever defect the book may have on account of its short compass, the writer must be congratulated on the service he has done to the Indian biographical literature by bringing out such a beautiful booklet on the life of one of the makers of modern India. And we have nothing but the best of praise for his laudable venture.

On The Communal Problem.

(From a letter)

I feel it very strongly that the barriers of mutual suspicion and hostility that exist in our country between classes and communities are real impediments in the way of our achieving national self-realization.

The splendid penance of Mahatmaji and the response it evoked from the country have opened the way of unity by breaking down the age-long disabilities from which a section of the Hindu Community has been suffering. But a greater problem is still facing us,—that of breaking down of the barriers that have arisen between the Hindus and the Moslems. I am not a politician and I do not understand the political problems that must be solved in order to achieve a complete understanding between the communities. To me it is not a question of compromise or of concessions. The two communities have been living side by side through the centuries and yet are

suspicious of each other, and mutually hostile. To me it is a sign of barbarism. It is this which is a constant source of humiliation to our national life.

The solution of the problem of harmonizing the clash between the Hindus and the Moslems cannot be put off any longer. It must not wait till we have eliminated what is called the third party from the Indian horizon. The evidence of history is against the shelving of the problem till political "Independence" is realized. Though the states of South-Eastern Europe have political independence their national life is vitiated by the clashing interests of the various elements composing the State. Chinese history gives the same evidence. The work of harmonizing the conflicting elements in our national life must go on simultaneously with the political struggle in which the country is now engaged.

(Sd.) Rabindranath Tagore.

A Letter from Spain

To Rabindranath Tagore

Very admired Master. Greetings.

For some time now, we, the Students of this Normal School for Teachers have been working in the organization of a Pedagogical Museum, and in spite of it being our great desire that there will not be lacking in it an autograph of the illustrious author of "The New Moon" we have been delaying our petition, fearful of distracting your fertile attention from your innumerable activities; but to day our timidity has been overcome, our fervent desire heartened by the report of two young Frenchmen who a short time ago had the enviable pleasure of living unforgettable hours under the splendid sky of your beloved Santiniketan, bearers of a message of admiration from the Youth of Europe.

To be able to make a journey to Bolpur to permeate ourselves faithfully in

your venerated doctrines, to be able to forge links of inextinguishable friendship would be the summit of our dearest illusions, something wonderful and ineffable, but unhappily that is at the same time inaccessible to our modest means.

As it is not possible to realize such a beautiful dream, if only we might have the honour to place in our gallery of Illustrious Educators the venerated effigy of the most faithful representative of the pure philosophical pedagogical doctrines of India, germ and promise of a happy and prosperous morrow.

We send with our cordial sentiments a fraternal greeting from the Spanish Teachers.

Students of the Normal School of
Teachers, Castellon (Spain).

Continued from page 66

Premshankar Bhatt, who completed the Visva-Bharati Antya course in 1934 will shortly be sailing for Germany to study in the Freiburg University for a doctorate in the science of Pedagogics.

Charu Chandra Dutt, the Upacharya and Mrs. Dutt came to the Asrama on the 21st February, and were in residence for a fortnight. We were glad to find S. J. Dutt so much improved in health after his protracted illness for the last few months.

Visva-Bharati accepts with grateful thanks the following donations to the General Fund:

The Yuvarani of Kusmanda ... Rs. 500/-.
His Highness the Maharaja
of Joypore ... Rs. 5,000/-.

—
Prof. Mahammad Habib, of the Aligarh Muslim University, and Mrs. Habib came here on the 27th February, 1936. Prof. Habib delivered a series of four lectures for 1936 on "Sufism," tracing the history of its evolution and growth as well as the Indian influences on it, from the earliest times. Rabindranath presided over the second lecture which was held at Uttarayana; the other lectures which were held in Sinha-Sadan were presided over by Kshitimohan Sen Sastri, the Adhyaksha of the Vidya-Bhavana.

The annual sports were held on the 25th February. In the morning the events for the juniors were gone through, and in the afternoon, those for the seniors took place. A detailed list of the successful competitors will be published in the next issue.

Under the joint auspices of the Visva-Bharati Institute of Rural Reconstruction and the Bengal Branch of the New Education Fellowship, a Conference of the Primary School teachers of the Bolpur and Illambazar Thanas was held at Sriniketan on the 27th February and was in session for four days. C. C. Dutt, the Upacharya, opened the Conference on the 27th, welcoming the delegates and assuring them of every help which it is possible for Visva-Bharati to render to them in their great work. Khan Sahib T. Ahmad, Special Officer for Primary Education and Rai Bahadur Kshitish Chandra Roy, Inspector of Schools, spoke a few words on the need of Primary Education. The function for the day terminated after the demonstrations of physical feats by the Brati-Balakas including a party of Santal boys, and the opening ceremony, which was performed by Sm. Protima Tagore, of an exhibition of Arts and Crafts by the students of the Primary Schools. On the following days there were lectures and educational demonstrations in which Pandit Kshitimohan Sen Sastri, Dr. Jitendranath Chakravarty, Sjts. Kshitish Ray, Sushil Kumar Banerjee, Probhat Kumar Mukherjee, Mr. & Mrs. Dewey of Ushagram, Sjts. Anath Nath Basu and Kshitish Chandra Chatterji took part. The delegates visited Santiniketan in a party on the 1st March and were shown round the different departments. Probhat Kumar Mukherjee explained to them the aims and activities of Visva-Bharati. Nandalal Basu gave a talk to them on the place of

art in rural education when they visited the Kala-Bhavana.

In the evening the Poet met them at Uttarayana and, after welcoming them, reminded them in a few words that theirs was the most significant contribution to the life of the nation. What they did for their boys, the knowledge they gave them, the outlook they fashioned for them, the spirit they created in them, was the foundation on which rested the possibilities of their nation's development. Their responsibilities were accordingly great and noble even though their status did not ordinarily carry such recognition. Nevertheless they must carry on their work in the spirit of that responsibility, teaching their boys not only mere subjects, like history, geography, arithmetic, etc., but making of them wholly and truly men—men who would not only have information in their stock but that intimate habit of observing Nature that gives substance to knowledge and that spirit of service which gives value to it. The Poet then told them how he was impressed with the immense educational activity and fervour that he had witnessed when he had gone on a visit to Russia a few years back. The Russians, who only the other day were steeped in ignorance probably exceeding that of our own people, had been able to achieve such amazing results in eight years only because every man there had realized his social responsibility to give to others the utmost benefit of whatever ability and enlightenment he possessed. The Poet wished he could be with them more freely and discuss the problems with them more intimately, and regretted that his age and his health had imposed harsh restraints on his eagerness.

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APRIL 1936

Number Ten

So I would repeatedly caution my countrymen :
“What is it that you rely on when you venture to claim ?
Your physical strength ?—that you have not. The
loudness of your voice ?—that is not so penetrating as
you imagine. Some great Englishman behind you?—
where, oh where is he! But if you have Justice on your
side, place on that your whole reliance. None can
deprive you of the right to suffer. The glory of sacri-
ficing yourself for the truth, for the right, for the good
of your fellowmen awaits you at the end of the arduous
road. If boons you deserve, you will get them from the
Dweller within.”

Rabindranath Tagore

Santiniketan and Sriniketan

Rabindranath left for Calcutta on the 9th March, where a new interpretation through dance and music of his drama, "Chitrangada", by the students of the Asrama was staged at the New Empire Theatre on the 11th, 12th and 13th. He himself was present on the stage and even took an active part in the performance by reciting certain passages from the play. The performance was a great success; the Press of Calcutta had nothing but the best of praise for, as it put it, the "supremely interesting aesthetic excellence" of the performance. The following extracts from a notice of the play that appeared in the "Statesman" for March 17th, may be of interest to our readers. "The form of the dance-drama, 'Chitra', makes it embarrassing to label it by a class-name. It is a ballet yet rebelling against its accepted conventions; it is a pageant of dances, yet its theme, dramatic elements and continuous 'story' carry it on a plane higher than recitals of thematic dances; it is a drama, but the dialogue is reduced to a minimum, and its monuments are expressed not through events and happenings but through songs and dances

"One cannot leave out of the picture and relegate below the foot lights—the musicians who offer such valuable co-operation to the dancers and the actors. Their musical threads help to hold the bits of fragrances in their places and sew them into a garland of colour, song and gestures. The orchestra represented by a single Esraj and some cymbals and with a variegated group of voices, are skilfully selected, the voice of the leading lady providing the 'high lights'.

"A word of commendation is due to the designer of the costumes. He borrows ideas from the repertories of the continental Asiatic stage—from the Javanese and Cambodian dancers, from the Burmese Pwe, as well as the Indian nautch girl, and exploits old models with effective innovations.

"In the style of the dances which make up the warp and woof of the play, the same tendency was apparent. The production has the dash and colour of the ballet, the piquancy of a drama, the fragrance of a lyric, the symbolism of a Tibetan mystery-play, and the pageantry of lavishly staged dance-recitals."

Rabindranath and party left Calcutta for Patna on the 15th, where on the 16th and 17th "Chitrangada" was staged in the Elphinstone Picture Palace in the presence of a distinguished audience including Babu Rajendra Prasad. On the 17th evening Rabindranath was presented with an address of welcome and a purse of Rs. 1,111/- by the citizens of Patna. After attending other public engagements, Rabindranath and party left for Allahabad on the 18th. The performances at Patna and Allahabad were notable successes. The party proceeded from Allahabad to some other capital cities of Northern and Western India and is expected to cover the following programme:—

Lahore	—	22nd, 23rd March.
Delhi	—	26th, 27th March.
Meerut	—	29th March.
Jaipur	—	1st April.
Ahmedabad		6th, 7th April,
Bombay	—	9th, 10 April.

(Continued on page 79)

In Memory of Mrs. Kamala Nehru

[The following is an abridged English rendering of the Poet's talk in Bengali to the members of the Asrama on the 8th. of March, which was observed here as the Mourning Day in memory of Mrs. Kamala Nehru. Ed.]

Today we have gathered here to pay our tribute to the memory of one with whom we chanced to come into a close relationship through a service which she claimed of our Asrama and which we eagerly rendered her. At the time when her husband was in prison and her own health was threatened by a fatal malady we could relieve her anxiety for a short while by taking her daughter Indira in our charge. I was deeply impressed at that meeting with her by the atmosphere of serenity and heroic fortitude that she carried round her.

Most often condolence meetings as a part of their ceremony use exaggerations to give them an artificial fullness. In the case of Kamala it is not needed, for she was truly great, and that greatness of hers has spontaneously introduced itself into the hearts of the people and found immediate acceptance. The reticent dignity that she had maintained all through the vicissitudes of her noble life finds its voice today that overwhelms us by its truth.

Her husband Jawaharlal has his undoubted right to the throne of Young India. His is a majestic character. Unflinching is his patient determination and indomitable his courage, but what raises him far above his fellows is his unwavering adherence to moral integrity and intellectual honesty. He has kept unusually

high the standard of purity in the midst of political turmoils, where deceptions of all kinds, including that of one's self, run rampant. He has never fought shy of truth when it was dangerous, nor made alliance with falsehood when it would be convenient. His brilliant intellect has ever turned away in outspoken disgust from the dishonourable path of policies, where success is as easy as it is mean. This lofty ideal of truth is Jawaharlal's greatest contribution in his fight for freedom.

And in all this he had his fitting partner in his wife. She also like her husband had the heroic calmness that could endure in silence cruel attacks of an adverse fate, and never surrendered to the temptation of an easy escape by playing false to her ideal. This rare quality of *tapasya* has won for her a permanent seat by the side of her husband, the seat that was hers during her life.

Through the perspective of the distant past famous heroines could appear in their complete majesty in the luminous horizon of history. Time has not made Kamala Nehru so remote yet. She is still within the boundaries of the near present where things that are significant get inextricably mixed up with those of no moment. In spite of this drawback she appears to us with a glory that has an epic quality—a quality which she shares with her husband.

Today is the day of our *holi* festival, the festival of Spring. In the midst of the fallen and sere leaves, Nature is making preparations to mark the death-triumphing entry of a new life,

to which the newly sprouted leaves bring their offerings of joy. On this occasion it will be meet to associate the stirring of new life in the nation with that of the Spring-time. And Jawaharlal is the *Rituraj* representing the season of youth and triumphant joy, of an invincible spirit of fight and uncompromising loyalty to the cause of freedom. Kamala Nehru has also contributed to the splendour of the new National life of India her own

sweetness that is magnificent in its vigour of renunciation, her great woman's spirit which only can ultimately crown our achievements.

It is for us to realize today that on the swift moving canvas of the present days, she has left an impression of herself which is for all times. How could we then entertain an unpropitious sense of loss when her undying spirit is always with us ?

The Annual Sports.

The following is the list of the successful competitors in the last annual sports with their respective places in the events.

(Junior Boys & Girls) (Morning 7 to 10 A. M.)

1. 100 Yds. Flat Race (School B)

1st—Vemula Satyanarayan Time 12 2/5 Secs.
2nd—Chittaranjan Ghosh
3rd—Girdharilal Lala

2. 50 Yds. Flat Race (Girls B)

1st—Rebarani Guha Time 7 1/2 Seconds.
2nd—Manjula Banerjee
3rd—Aruna Mazumdar

3. 50 Yds. Flat Race (Girls C)

1st—Golapkumari Srivastava Time 7 1/2 seconds
2nd—Menaka Ganguly
3rd—Sunity Kumari

4. 50 Yds. Flat Race (Children)

1st—Shibnath Guha Time 7 1/2 seconds
2nd—Sista Venkatrao
3rd—Sunil Banerjee

5. 50 Yds Flat Race (Children)

1st—Nihar Aich—Time 7 1/2 Seconds.
2nd—Santipriya Roy
3rd—Sukumar Mitra

6. Long Jump (School B)

1st—Girdharilal Lala Distance 12 ft.
2nd—Sharanprosad Baghel 11 ft. 7 1/2 in.
3rd—Chittaranjan Ghosh 11 ft. 4 in.

7. Long Jump (Children)

1st—Nihar Aich 11 ft. 4 1/2 inches.
2nd—Shibnath Guha 10 ft. 6 in.
3rd—Sista Venkatrao 10 ft. 5 in.

8. High Jump (School B)

1st—Bijon Krishna Das Height 4 ft.
2nd—Girdharilal Lala 3 ft. 11 1/2 in.
3rd—Gourgopal Sinha 3 ft. 9 in.

9. Blindfold Race (Girls) 50 Yds.

1st—Sebarani Maity—Time 12 2/5 Sec.
2nd—Kusumkumari Srivastava
3rd—Manjula Banerjee

10. Blindfold Race (Children)

1st—Anil Kumar Banerjee—7 4/3 Sec.
2nd—Sunil Kumar Banerjee
3rd—Muthu

11. Blindfold Race (Children)

1st—Shyamalendu Das Gupta—8 2/5 Sec.
 2nd—Sukumar Mitra
 3rd—Ranjit Mitra

12. Kangaroo Race (School B) 50 yds.

1st—Bijon Krishna Das—17 Sec.
 2nd—Chittaranjan Ghosh
 3rd—Sharanprosad Baghel

13. Kangaroo Race (Children) 50 yds.

1st—Anil Kumar Banerjee—18 3/5 Sec.
 2nd—Sunilkumar Banerjee
 3rd—Subrata Gupta

14. Kangaroo Race (Children A) 50 yds.

1st—Sukumar Mitra—18 1/3 Seconds.
 2nd—Shyamalendu Das Gupta
 3rd—Ninar Aich

15. Skipping (Girls)

1st—Kusum K. Srivastava 3 Min. 40 1/5 sec.
 2nd—Menaka Ganguly
 3rd—Madhuri Roy Choudhury

16. Three-legged Race (School B) 50 yds

1st—Bijon Krishna Das &
 Girdharilal Lala—9 Seconds.
 2nd—Gourgopal Sinha &
 Sharanprosad Baghel.
 3rd—Jagatbandhu Krishnan &
 Samarendra Sinha.

17. Three-legged Race (Children) 50 yds

1st—Rabindra Nath Sen &
 Bijoygopal Ghosh—9 4/5 Seconds.
 2nd—Sunilkumar Banerjee &
 Sista Venkatrao
 3rd—Sukumar Mitra & Ranjit Mitra

18. Needle Race (Girls) 50 yds.

1st—Usha Sarkar—22 2/5 Seconds.
 2nd—Kamala Krishnan
 3rd—Madhuri Roy Choudhury

19. Arithmetic Race (Girls)

1st—Kusumkumari Srivastava

20. Cock Fight (School B)

1st—Gourgopal Sinha
 2nd—Girdharilal Lala

21. Cock Fight (Children)

1st—Sunilkumar Banerjee
 2nd—Shibnath Guha

22. Arithmetic Race (Boys)

1st—Sista Venkatrao
 2nd—Debiprosad Mitra
 3rd—Shibnath Guha

23. Pillow Fight (Children)

1st—Shyamalendu Das Gupta
 2nd—Sukumar Mitra.

**Seniors (Boys, Girls & Members
 of the Staff)**

Afternoon—2 P. M. to 5-30 P. M.

1. 100 Yds. Flat Race (Senior)

1st—Soekoro Time 10 Sec.
 2nd—Debabrata Some
 3rd—Tarapada

2. 100 Yds. Flat Race (School A)

1st—Annamalai 10 4/5 Sec.
 2nd—Monoranjan Choudhury
 3rd—Kantesh Roy

3. 50 Yds. Flat Race (Girls A)

1st—Anima Gupta 7 3/5
 2nd—Kusum Kumari Srivastava
 3rd—Renuka Aich & Supriya Ghosh

4. Long Jump (Senior)

1st—Soekoro Distance 17 ft. 3 1/2 in
 2nd—Rosely 17ft
 3rd—Md. Idris 15 ft. 1 in

5. Long Jump (School A)

1st—Kantesh Roy 16 ft-4 1/2 in
 2nd—Monoranjan Choudhury 16 ft-1/2 in
 3rd—Annamalai 14 ft-10 in

6. High Jump (Senior)

1st—Soekoro Height 5 ft-3 in.
 3rd—Shibdas Mitra 4 ft-11 1/2 in

7. High Jump (School A)

1st—Kantesh Roy 4 ft-7 1/2 in
 2nd—Monoranjan Choudhury 4 ft-6 in

8. Pole Jump (Open)

1st—Soekoro 8 ft-2 in
 2nd—Kshitish Roy (Staff) 7 ft.
 " Bhavaniprosad Mazumdar

9. Orange Race (Girls)

1st—Renuka Aich
 2nd—Manjula Banerjee
 3rd—Kusum Kumari Srivastava

10. Orange Race (Children)

1st—Rabindranath Sen
 2nd—Nirmalendu Das Gupta
 3rd—Subrata Gupta

11. 220 Yds. Flat Race (Senior)

1st—Tarapada 28 Sec.
 2nd—Debabrata Some
 3rd—Soekoro

12. 220 Yds. Flat Race (School A)

1st—Monoranjan Choudhury
 2nd—Annamalai
 3rd—Kantesh Roy

13. Jar Race (Girls) 50 Yds.

1st—Manjula Banerjee 23 3/5 Sec.
 2nd—Kusum Srivastava
 3rd—Menaka Ganguly

14. Kangaroo Race (School A) 50 Yds.

1st—Kantesh Roy 13 3/5 Sec.
 2nd—Ankush Bijoy Sen Gupta
 3rd—Suraranjan Choudhury

15. Musical Chair (Girls)

1st—Sukriti Roy
 2nd—Kusum Srivastava
 3rd—Renuka Aich

16. 440 Yds. Race (Senior)

1st Soekoro Time 1 min.-4 Sec
 2nd—Tarapada
 3rd—Jyotsna Chakraborty

17. 440 Yds. Race (School A)

1st—Monoranjan Choudhury 1 min. 8 Sec.
 2nd—Annamalai
 3rd—Kantesh Roy

18. Three-legged Race (Senior) 50 Yds.

1st—Naranarayan Choudhury &
 Md. Idris 11 2/5 Sec.
 2nd—Punyamoy Sen & Kshitish Roy (Staff)
 3rd—Gourchandra & Perumal

19. Three-legged Race (School A) 50 Yds.

1st—Patanjalukil Banerjee &
 Pashupati Prosad 12 Sec.
 2nd—Monoranjan Choudhury &
 Kantesh Roy
 3rd—Suraranjan Choudhury &
 Subirmoy Ghosh

20. Slow-Cycle Race (Open) 75 Yds.

No. 1.	No. 2.
1st—Tarapada	Subirmoy Ghosh
2nd—Rabi Choudhury	Suraranjan Choudhury
3rd—Supriya Mukherjee	J. Krishnan.

21. Relay Race (School, College, Kalabhavana & Staff)

1st—Kalabhavana
 2nd—School
 3rd—College

22. Cock-Fight (School A)

1st—Kantesh Roy
 2nd—Ankush Bijoy Sen Gupta
 3rd—Patanjalukil Banerjee

23. 880 Yds. Race (Open)

1st—Upendra Kumar Das (Staff)
 2nd—Tarapada
 3rd—Jyotsna Chakraborty.

(Continued from page 74)

A meeting of the Samsad held on 10th March, at 6, Dwarkanath Tagore Lane, was adjourned to the 17th instant to consider the revised budget estimates of Sriniketan.

...

A batch of Social Science students of the Siksha-Bhavana have gone out camping in the village of Ruppur for carrying on the economic survey of the village as part of their course of study. Sudhindra Chandra Roy of Sriniketan, is in charge of the students, who will stay there for a fortnight from the 12th March.

...

Among the visitors in the month of March, may be mentioned Miss Gladys Owen, a friend and colleague of Miss Muriel Lester, of Kingsley Hall, London, who is travelling round the world, lecturing on International Peace and Fellowship. She came to India in December last after spending a few months in America, Japan and China.

Miss Odette Bruhl, niece of Prof. Levy Bruhl, the eminent French philosopher, visited the Asrama lately. Miss Bruhl is connected with the Musee Guimet of Paris, has edited an illustrated book on Indian Architecture entitled "Aux Indes Santuaires" in collaboration with Prof. Sylvain Levi, and is now deputed by the Paris University to visit the relics of ancient Indian Art for preparing a comparative study of Indian sculpture and architecture. She liked Santiniketan very much and hopes to be able to come next year for a longer stay.

...

Mr. Alexander Janta, the special correspondent in Tokyo of Poland's most leading semi-official paper "Gezeta Polska"

published from Warsaw, came to Calcutta on his way to Japan and met Rabindranath there. He wishes to organise a Tagore Programme for the listeners of the Polish Broadcasting Co. He is an intimate friend of the Polish sculptor, Mr. Szukalski who had made a remarkable bust of the Poet and had presented it to him. The bust is to be seen in the garden at Uttarayan.

...

Dr. S. Stasiaka, Professor of Sanskrit and of Indian Culture in the University of Iowa, Poland, and a prominent member of the Polish Oriental Society, came here in the course of his cultural tour in India for consulting Hindu Pandits on many points of Indian Logic and Philosophy, and for studying the various plastic expressions of Indian Art, specially its iconographical values which struck him most.

...

The passing away of S. J. Kamini Kumar Chanda, at his Silchar residence, was received in the Asrama with profound sorrow. S. J. Chanda's great services to the country are too well-known to be recounted here. A congress-man of the old school, he was all his life associated with many public institutions and activities which aimed at helping forward the cause of India. His death is also a personal loss to us since two of his sons are closely connected with the Asrama. Anil Kumar Chanda, his youngest son, is an Adhyapaka of the Siksha-Bhavana and the Secretary to Rabindranath. His eldest son Apurba Kumar Chanda, is a member of the Samsad and takes keen personal interest in the welfare of the institution.

We offer our sincerest condolences to the members of the bereaved family.

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A

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Nos. 11 & 12

I cannot mock thy "Yes" with "No";
For what is hidden may be of such worth
As beggars all we know:
Yet how mine wonders at thy mind:—
To see schooled man so easy on this earth
And yet not blind !
Is it true thy candour weighs
Long June days,
Deep clear nights,
Full tenderness on self-forgetful face,
All-probing knowledge, art perfection-nigh,
And aught else that delights
Poor man's goodwill,
As being really like a trace
Left on fingers that have touched,—
Perhaps half-tried to kill,—
Some lustrous butterfly?
Is Psyche so much grander than our
 sages vouched
That all our noblest win of her is like
A few scales brushed from a cerulean wing?
Ah, is all evil impotent to strike
Her blow more damaging
Than clumsy child adorer gives the fly
That he admires too much
To really clutch,
Although he fain must try?
And, if he woo,
Will she even dare much too,
Hover down to his lips and, like his
 rapture returned,
Enter and home in the brain and the
 heart that for her yearned?

(Reprinted from the collected works of T. Sturge Moore).

A Poem

You have started your journey
 and I have come to the end.
 Both of us take our shares
 in rounding the cycle of days.
 The daylight is for your work
 and the joy of comradeship;
 Mine is the lonesome night
 and the silent brooding stars.
 You follow the path on the shore,
 I drift on the ebbing water,
 You plan and build your house,
 the ropes of my tent are torn.
 Your hoarding grows and grows,
 mine is ever on the wane,
 You watch and count your coins,
 I have nothing to care for.
 You and I combine
 in rounding the cycle of days. *

Rabindranath Tagore

* Translated by the author himself from the original Bengali.

My Gurudeva

Twentyfive years ago, my whole heart was given to the poet, Rabindranath Tagore, and it has remained with him ever since. He has been my Gurudeva, teaching me to understand and love humanity in the East no less than I had learnt, in earlier years, to love it in the West. By his love and patience he broke down within me the narrow barriers of religious tradition which had confined me before, owing to my birth, upbringing and education. Nothing but a friendship so deep and sincere as his could have effected this. Now looking back, after a quarter of a century, I can say with truth that this friendship has grown stronger as the years have passed and has remained steadfast throughout. It has been a supreme treasure in my life ; the greatest gift which God has given me in human ways.

C. F. Andrews.

Southampton,

March 20, 1936.

Tagore And Young Siam

(By Chamkad Balankvra.
 Balliol College, Oxford)

In the days when Asia was at the height of her civilisation, Siam looked to India for her inspiration. Buddhism was transplanted to the fertile soil of Siam, where it took root and blossomed into the flowers of Siamese culture. A few centuries ago the dynamic force of our civilisation had spent itself ; our people sank deeper and deeper into the slough of taboos and traditions. The critical spirit was lost, and authority was accepted with mechanical obedience.

Even the contact with the West did not shake us out of our age-long slumber, but gradually the awakening came from inside. India, or, to be more precise-Bengal, was with one fling hurled across the dark years of the 'Middle Ages' to the dawn of the Modern Times, lit up by the light of reason.

To an outsider, and particularly a European, Rabindranath Tagore is a mystic saintly poet, out of touch with the modern age and critical of its genuine

achievements. There is nothing further from the truth than that picture of the poet ; not only in his poetry but in his great life of action, Tagore has established the balance between the ancient ideals of the East and this new era of civilisation, which we are all seeking in Asia to-day. He has completely remodelled the Bengali language and made it a vehicle for expressing the most recent developments of thought ; he is the maker of modern India. Under his guidance, India has arrived intellectually at the front rank of modern civilisation. That does not mean that the initiative and achievement which he has already brought can stop, that strenuous efforts have not to be made to lead our humanity to a new synthesis. On the contrary, he has brought the challenge of re-awakening to the whole of Asia.

For a few centuries, Siam has lost touch with India, the source of her inspiration. We have turned to Europe. We have already gone very far in accepting from outside, ignoring the essential need of strengthening the foundations of our civilisation. The time has come, when we should resume our relation with India—when we should discard those alien elements, which cannot be absorbed into the texture of our own civilisation, and develop our own. Through Santiniketan, we hope to carry out our plan.

On the seventy-fifth anniversary of Rabindranath Tagore's birthday, I send him on behalf of Young Siam, our salutations and our wishes for many more years of service to humanity.

On Rabindranath

I

"AN AMBASSADOR OF PEACE"

Pages from the Diary of Viscount D' Abernon (Berlin, 1920-26)

Berlin, June 3, 1921 :—

Rabindranath Tagore, the Indian Poet, was here to-day. A beautiful specimen of the apostle, with flowing hair and beard. More impressive in appearance than most of the conceptions of Christ. A slow, smooth, quiet voice, which rather charmed me. He has had a tremendous reception in Scandinavia and Germany. Helen went to one of his readings yesterday, but not only could not get into the room but could hardly get into the street, so great was the crowd.

Tagore says that he has talked with most of the intellectuals here and finds

the German mind looking about for some new philosophy to replace militarism. He appeared surprised when I told him that the Universities—both professors and students—were considered very monarchistic and bellicose. His experience with the philosophers had been rather that of weariness with the old pre-war conceptions. He had been greatly impressed by the depth of hatred against the French and by the relative popularity of the English. With some exceptions, all the Germans he had discussed the matter with had expressed confidence in our

generosity and sense of fair play. Even Stinnes had said to him:—"They are a great people, and at heart generous when they are not misled." Tagore had been surprised how little abuse of England he had heard, considering his own nationality and reputation. He gave it as his opinion that the result of the war had been a great coarsening of feeling

throughout Europe, a greater indifference to disorder and to human suffering.

To him all Europe is alike; one European is like another European; our culture and our characteristics are similar: no European realises how much identity there is, nor how small are the divergencies between countries whose main stock-in-trade consists of nationalistic antipathies.

11

From "My Life of Song"

By Dame Clara Butt.

In India I met three of the most wonderful personalities of that wonderful country, Mrs. Annie Besant, Gandhi, and Sir Rabindranath Tagore. The last named lent me his villa, where he wrote many of those wonderful poems which rank among the great classics of all literature.

I have heard that he sometimes sang and once when he was complimenting me after hearing me sing I said, "But you too are a singer; I should so much like to hear you." He made excuses, deprecating any claim to having a voice, but

said at last, "I have had such pleasure from listening to your wonderful voice, that, since you wish it, I will sing to you."

With me alone for an audience, and without accompaniment of any kind, he then sang two or three songs of his own composition. Rarely have I been so moved by anybody's singing as by that of the stately and venerable poet; he sang with exquisite feeling, and his voice, though quite untrained, had a natural silvery sweetness.

For various reasons, it has been found necessary to publish the May and June numbers together in one issue this year. We commence our fifth year from the July number. Editor.



The New Kala-Bhavana Hostel
By Ramkanai Samanta.

Santiniketan and Sriniketan

Rabindranath returned from his North Indian tour on the evening of the 2nd April from Delhi. The students of the *Chitrangada* party who had accompanied him on the tour also returned with him. He again went to Calcutta on the 8th April and returned on the 15th.

...

The North Indian Tour has been a great success in every way. The performances were greatly appreciated and but for the strain on our students we could have given a few more performances and brought with us more money in aid of the Sangit-Bhavana. We are publishing elsewhere a few press reviews in appreciation of the play.

...

The party visited Patna, Allahabad, Lahore, Delhi and Meerut. Everywhere they were received with great enthusiasm and perfect arrangements were made for their stay by the hosts in the different cities that they visited. We offer our sincere thanks to these friends who have contributed so much indeed to the success of the venture.

...

A number of friends of the Founder-President on coming to know of his worries because of the accumulated debts of Visva-Bharati have very generously presented him with a draft of Rs. 60,000. We express our heart-felt gratitude to these friends for this great service to our Alma-mater.

...

The actual programme of the party is given below:—

16th. March.	Arrival at Patna.
	Performance at the Elphinstone.
17th. "	Performance.
	Public reception to Rabindranath at the Wheeler Senate Hall.
18th. "	Arrival in Allahabad.
19th. "	Performance at the Regent Theatre.
20th. "	Leave Allahabad.
21st. "	Arrival in Lahore.
22nd. "	Performance at the Plaza.
23rd. "	Ditto
24th. "	Leave Lahore.
25th. "	Arrival in Delhi.
	Afternoon Party in honour of Rabindranath by Lala Raghubir Singh.
26th. "	Performance at the Regal Theatre.
27th. "	Ditto.
	Rabindranath visited the Modern School, New Delhi and formally opened the Prayer Hall.
28th. "	Public Address by the citizens of Delhi.
29th. "	Meerut. Performance.
	Address from the Municipality, District Board and the Congress Committee.
30th. "	Reception at the Hindu College, Delhi. A Party by the Bengali Community in New Delhi.
31st. "	Address by the Kavi-Sammelan. Radio Programme.
1st April	Departure from Delhi.

...

Not a little sensation was created in Delhi by the refusal of the Official Chairman of the Municipal Corporation to present an address to the Poet. The nationalist members of the Corporation led by Messrs. Asaf Ali and Deshabandhu Gupta walked out of the meeting in protest. The grand reception arranged in the Queens Garden on the 28th March was the fitting reply of the people to this silly exhibition of official arrogance. Rabindranath's reply to the public address is published in this issue elsewhere.

...

We gratefully announce the following donations received during the tour:—

Mr. P. R. Das	Rs. 500.
Public Purse at	
Patna	Rs. 1,111.
Dr. S. Ghosal	Rs. 100.
Dr. K. N. Katju	Rs. 500.
Sjt. Shankerlal	Rs. 500.
Secretary, Lala	
Shri Ram Trust	
Society	Rs. 500.
Hindu College,	
Delhi.	Rs. 200.
Commerce College,	
Delhi.	Rs. 51.
City Bengali Club	Rs. 300.
Sjt. Banwari Lal.	Rs. 101.

...

Owing to an outbreak of Small-Pox in the vicinity, the Asrama closed for the summer holidays on the first of April, almost a month before the usual time. The date of re-opening has been fixed on the 22nd June.

...

Dhirendramohan Sen, Adhyaksha Shiksha-Bhavana and Prem Chand Lal, Superintendent, Rural Education Sriniketan have been appointed members of the committee recently set up by the

Government of Bengal to revise the curriculum of the text-books in the primary schools of the province.

...

We offer our congratulations and best wishes to Krishna Kripalani of the Shiksha-Bhavana, and Sreemati Nandita on their marriage which was solemnised at Santiniketan on the 25th April.

Alumni News

Amulya Charan Sen who was a student in the Vidya-Bhavana for a number of years has just received his doctorate from the University of Hamburg. He has been temporarily appointed a lecturer in Bengali at the Prague University, Czechoslovakia.

...

Reuter reports from London, "Mr. U. B. Vaswani, former student of Dr. Tagore's at Santiniketan has been appointed General Secretary for India of the Montessori Movement. He is leaving for India in the middle of March to organise a Montessori Society in Sind."

...

A Conference of Village Primary School Teachers at Sriniketan.

In co-operation with the Visva-Bharati Central Co-operative Bank, the Bengal Section of the New Education Fellowship and the Sub-Inspector of Schools, Bolpur Circle, a conference of Village Primary School Teachers was held at Sriniketan from the 27th February to the 1st. of March.

The programme covered a wide range of subjects concerning rural education on which lecturers both from Sriniketan and from outside spoke.

Rabindranath had kindly consented to preside over the opening of the conference, but sudden indisposition pre-

vented him from joining the function. He was, however represented by Mr. C. C. Dutta I. C. S. (Retired) Vice-President of Visva-Bharati. Among others who were present at the conference were Rai Bahadur K. C. Roy, Divisional Inspector of Schools, Burdwan, Khan Bahadur Tasadduq Ahmad, Special Officer for Primary Education, Bengal, the District Inspector of Schools, Mr. K. P. Chattopadhyaya, Education Officer, the Calcutta Corporation and S. Rathindranath Tagore, Karma-Sachiva, Visva-Bharati.

There was also an education exhibition held in connection with the conference which represented all the activities of village schools and to which the teachers of the village schools made very valuable contribution. Mrs. Protima Tagore graciously consented to perform the opening ceremony of the exhibition by lighting a lamp, an appropriate symbol of Knowledge dispelling Darkness.

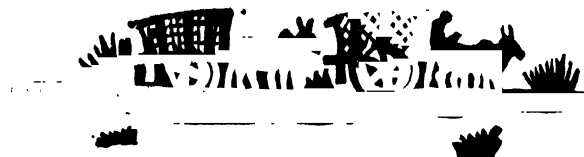
There were over 80 delegates. All arrangements for their food and lodging were made by the Sriniketan authorities. The expenses were met partly from Sriniketan funds and partly from donations from the Central Bank and the New Education Fellowship. The boys of the Siksha-Satra worked as volunteers

day and night and looked after the comforts of the delegates and to all other arrangements which fell on their young shoulders. The Sub-Inspector of Schools, Mr. Sura Chandra Ghose rendered valuable help and co-operated whole-heartedly in making the conference a success.

One of the results of the conference was the organization of an Association of Primary Village School Teachers with a membership subscription of annas four per annum. Efforts will be made to collect small donations from those interested in rural education in order to create a fund from which it may be possible to organise such a conference every year.

It was very gratifying to see people of all shades of political opinion, officials and non-officials meet on a common platform to discuss with the humble village school teachers how to improve the condition of village schools.

On the last day of the conference, the delegates were taken over to Santiniketan where under the guidance of the adhyapakas of Santiniketan, they were shown round the various departments of the institution. They also had the privilege of meeting Rabindranath who gave them his blessings.



Reply to the Public Address in Delhi

Rabindranath Tagore.

In this busy season when numerous important functions crowd your days, you have against some obvious difficulties, created this opportunity to receive me in behalf of the citizens of Delhi. It is a matter of special gratification to me, because the obstacles have served only to offer emphasis to the sincerity of your love for your poet who by some lucky chance has been able to win recognition for his motherland from some of the proudest peoples of the world. I can only say in a brief sentence that I thank you from my heart.

On occasions like this the thought has often occurred to me that honour is for the dead and love is for the living. When life's reckoning has been made to the last penny, when all expectations have arrived at an inevitable finality, then only may popular honour come to the man who seems to deserve it; let it come after all deductions have been made and all items of merit survived the scrutiny of time, then let it put a last label to the fortunate name giving it a documentary value of some description. Literary honour is like a tombstone with an authoritative inscription, it solemnly tries to keep fixed with its weight a specified seat for the dead whose movements are stopped for ever. But even then how numerous are the cases that have carelessly allowed the stones to crumble and the inscriptions to fade into illegibility inspite of the initial ceremony of a triumphant trumpet blowing.

Once in a far distant time I was young. I remember to have keenly enjoyed in those days any likely prospect of earning reputation from my contemporaries and from others who may gradually fill the auditorium of the future. It takes time for wisdom to ripen and to enable one to realise that in return for any real service rendered, the best gift is not honour but love which is the most precious form of gratitude, which is not a mere repayment of debt but almost a blessing. Honour is burdensome I can assure you but love does not impose any obligations; it is free and therefore it gives freedom. Fortunately in my career as a poet I have often had my reward from my fellow-beings not merely in the shape of loud applause but through a more intimate contact of spiritual nearness. This fact had struck me with a thankful amazement in those great countries of the west where I was necessarily an alien in language and tradition. The only advantage that I possessed was that I did not have to suffer there from the compelling limitations of being nothing better than a mere British subject; whereas I met the people there on the broad platform of common humanity in an unsullied atmosphere of freedom of fellowship. I have felt that they loved me, that I was their comrade, their fellow traveller in the path of life, that they recognised me as their own and they helped me more than themselves by acknowledging my help. During that travel of mine, most memorable in my

life, it came] to me with the force of a revelation the truth of the fundamental unity of man. I decided to cherish this truth in the heart of Santiniketan and inspite of the painful twisting of our hearts' cords through all the tension of unnatural relationship, we have been able to keep open in our institution the channel of intercommunication of hearts, the hearts separated by differing circumstances, racial and historical. I have constantly been helped in this task by the thought that this is the highest ideal of human truth as preached by India when she said '*Atmavat sarva bhuteshu ya pasyati sa pasyati*'. It has strengthened my conviction to know that such ideals carrying eternal and universal value have been established in human history by those *Mahatmas*, the great souls, who never bent their knees to political magnates or votaries of wealth but have often risen from the races of ragged fraternity, obscured by utter indigence, stricken by mailed fists and hounded by wielders of kingly sceptre. And they have yet gloriously survived the evanescent glitter of all power and pomp by centuries of civilisation. Delhi is the one great city which keeps in her ruins and rubbish heaps this lesson about the vastly different values of facts, one of which is represented in the history of those who have offered us the elixir of life everlasting, and the other of those who have the invincible

power to smite us to the dust through all the various mediums of devastation. To-day our salutations are for those great saints, Kabir, Nanak and Dadu, who realised God's love in man's love; while the incessant stream of countless salams lavng the foot of the thrones, carrying on its glistening waves the abject humiliation of ages has vanished into the void, and those thrones burst like bubbles. Let us know for certain that the record of our own history of Modern India is also being kept in Time's archives and the names that will ever shine in its pages are some that are hushed today in awesome silence and others execrated by the mighty.

My friends, let me conclude this address by requesting you not to burden me with honour, which so often is heavily padded with a great proportion of unreality, but garland your poet with your love. No more hand-clappings but warm hand-clasping; bring the healing balm of sympathy to alleviate the intolerable weariness of the last few miles of my life's journey. Now when the lonesome toil of nearly forty years of my mature days has approached its end, do not dismiss me off cheaply with promises of memorial meetings when I am no longer amongst you, offer me succour even now when I sorely need it and leave my memorial in my own hands and Time's judgment.

“CHITRANGADA”

Extract from
The Statesman, Delhi.
March 27, 1936.

Dr. Tagore's Play in New Delhi.
Author on Stage.

An excellent performance was provided at the Regal Theatre, New Delhi, last night when Dr. Rabindranath Tagore appeared in *Chitrangada* with his troupe of students from the Visva-Bharati.

Chitrangada was written by Dr. Tagore and it was a pleasure to see the venerable poet introducing it and interspersing it with readings from the book at heightened moments. Throughout the performance he sat in a corner of the stage watching and feeling with the artistes through whom he expresses his poetry. With his long white flowing beard, dressed in a white robe, he appeared to be a part of the atmosphere created by the music and dances that constituted the performance.

Chitrangada, when read, is a piece of impassioned music but on the stage it is a lyrical pageant. The setting was brilliant yet simple; the actors danced to express their love, their sorrow or their joy, but all without extravagance. The orchestra composed of men and women, supplied a background of music both vocal and instrumental, and related the story as the performers danced to express it.

* * * *

Some very impressive periods were when the poet raised the pitch of his mellow flow of words to recite the heroic speech of Arjun or an impassioned one of *Chitrangada*. With the dance and the orchestra and the expression of the actors' co-ordinating with the author's dramatic

speeches a glorious harmony was created and the almost actionless lyric became dramatic.

In the end the audience all standing, joined in a prayer, sung in chorus by the performers and the show left a memorable impression.

— — —
Extract from
"The Leader"
Allahabad.

Friday, 20. 3. 36.

'Chitrangada' on the Stage.

Dr. Tagore's Dance-Drama at the Regent.

Few will easily forget the two hours at the performance of *Chitrangada* yesterday. The dance-drama was a feast of exquisite beauty. But what simplicity side by side with such artistic skill! The music which formed the vocal background was simple, though rich in the melody. Nor was an elaborate stage-setting required, when the whole drama was vividly expressed in dance. Simple again, but effective was the colour arrangement alike in costumes and light thrown from time to time on the stage in various shades.

But the dance was the thing. Its rhythm, its grace of expression and repose, and its lyrical appeal, brought before the eye the whole theme. It portrayed the emotions; it expressed the whole action! It is not easy to harmonize the soulful expression of the idea with the rhythmic movements of the leg, but we owe this to the genius of Dr. Tagore. A word must also be said about the artists' repose. If the ideal is that the dancer must be lost in his art, with no thought of the outside world much less of the common tricks of

attracting the audience, Dr. Tagore's troupe came up to it. The performance, indeed, was a peep into the beauty and spiritual character of our ancient culture. At Santiniketan is being evolved a new art of dance, a synthesis of traditional forms. Of its excellence, yesterday's performance in the packed hall at the Regent, Allahabad was a proof. It was what only Dr. Tagore could produce.

—
Extract from
The Searchlight, Patna.
March 18, 1936.

Staging of Chitrangada.

Entrancing Music : Wonderful Dancing.

It was a rare experience to have witnessed the performance of Dr. Tagore's 'Chitrangada' at the Elphinstone Picture House by the students of Santiniketan on Monday evening. It kept the audience spell-bound for two hours by its entrancing music, wonderful dancing and the magic incantation of the verse. One found a refuge in beauty so lavishly provided by the glittering poetry interpreted through music and dancing. The feeling at places was like being carried by the mad waves of music flowing gracefully through the rhythmic movement of the body. The theme was awakening of the sex, the source was mythological, the language was Tagore's and the entire significance of the drama was rendered through the visual language of the dance. While Chitrangada sings of a call from the deep,

prays for the boon of beauty before Madan, dances in ecstasy at her transformation, the movement of the limbs expresses the ideas like the spoken words. The resistance of Arjuna, his surrender, and his recovery from the intoxicating effect of physical beauty represented by the metamorphosed Chitrangada, and his finding himself in spiritual commingling with the real Chitrangada were all symbolically expressed through dancing and the effect was so magical that it will be vibrating for long in the memory of those who were present at the performance. The resurrection of Indian dance which interprets the inner problem of the soul through the movements of the limbs is one of the many contributions that Tagore has made to Indian Renaissance. The training that the students at Santiniketan are receiving in music, art and histrionics was exemplified on the stage with such vividness and beauty that one has no hesitation in saying that Dr. Tagore is raising the art of dancing to the place it deserves and to the place it occupied under a better scheme of things.

Another irresistible charm of the evening was the presence of the Poet on the stage. His picturesque personality gave a flavour to the performance. He did not look like a person, he looked like the personification of the spirit of music and poetry; and his recitation, in slow, subdued and musical tone was an inspiration to the audience.

A Letter

From Dr. Harry Timbres M. D.
Sometime Chief Medical Officer,
Sriniketan.

March 3, 1936.

Dear Gurudev,

I am sending you under separate cover reprints on the Malaria Survey at Sriniketan. The study is rather technical, but nevertheless contains some interesting facts about malaria in that region.

Anopheles philippinensis is shown to be the chief carrier of malaria in that district. It may be the only carrier of importance. The only other study on *A. philippinensis* that has been made was by Sur in Central Bengal, but not on such a large number of dissections. We dissected 12,000 of this species, and 98,000 of all species together.

This species is shown definitely to prefer the habitations of man to those of cattle, whereas other species in the region show the reverse characteristic. This is the first time that such preferences have been shown for Indian anophelines, and ought to create considerable interest in malaria circles.

The species is much more readily infected with malaria, that is, is a much more efficient carrier, early in the season (July and August) when it is a comparatively rare mosquito, than later in the season when it is very numerous. This would indicate that intensive distribution of plasmoquine (quinine would not have much effect) during the months of June and July would be an effective means of control.

The species is shown to leave the houses by day and return to them in great numbers late at night. Other species in the district do not exhibit this habit, but remain around the houses during the whole 24 hours. It would seem therefore that most of the infections with malaria take place while people are sleeping rather than in the evening when they are up and about.

This would indicate that an intensive campaign for the use of nets would be very effective in control.

The mosquito breeds *only* in clean tanks on the outskirts of the villages, and not in the dirty tanks that are used for washing or refuse. They breed in the vegetation along the edges of these tanks. Our studies indicate that both as a larva and as an adult, the mosquito is rather delicate. Therefore if the vegetation in the peripheral tanks of the villages were kept cleaned out, this would also help in the control. Doing this just at the beginning of the rains and again in September, which is the month just preceding the greatest density of *A. philippinensis* ought to be sufficient. Oil and Paris Green would also help.

I hope that experiments along the lines suggested may be carried out.

With much love from us all,

Yours,

Harry



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